



SRI AUROBINDO Ghose

Hymns To The Mystic Fire

*(Hymns to Agni from the Rig Veda
translated in their esoteric sense)*

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PUBLISHERS' NOTE

This enlarged edition includes, in addition to the contents of the first edition, the following:

(1) *The Hymns of the Atris* which originally appeared in the "Arya" (Vol. II, 1915-16). Considerable portions of this series have been subsequently revised.

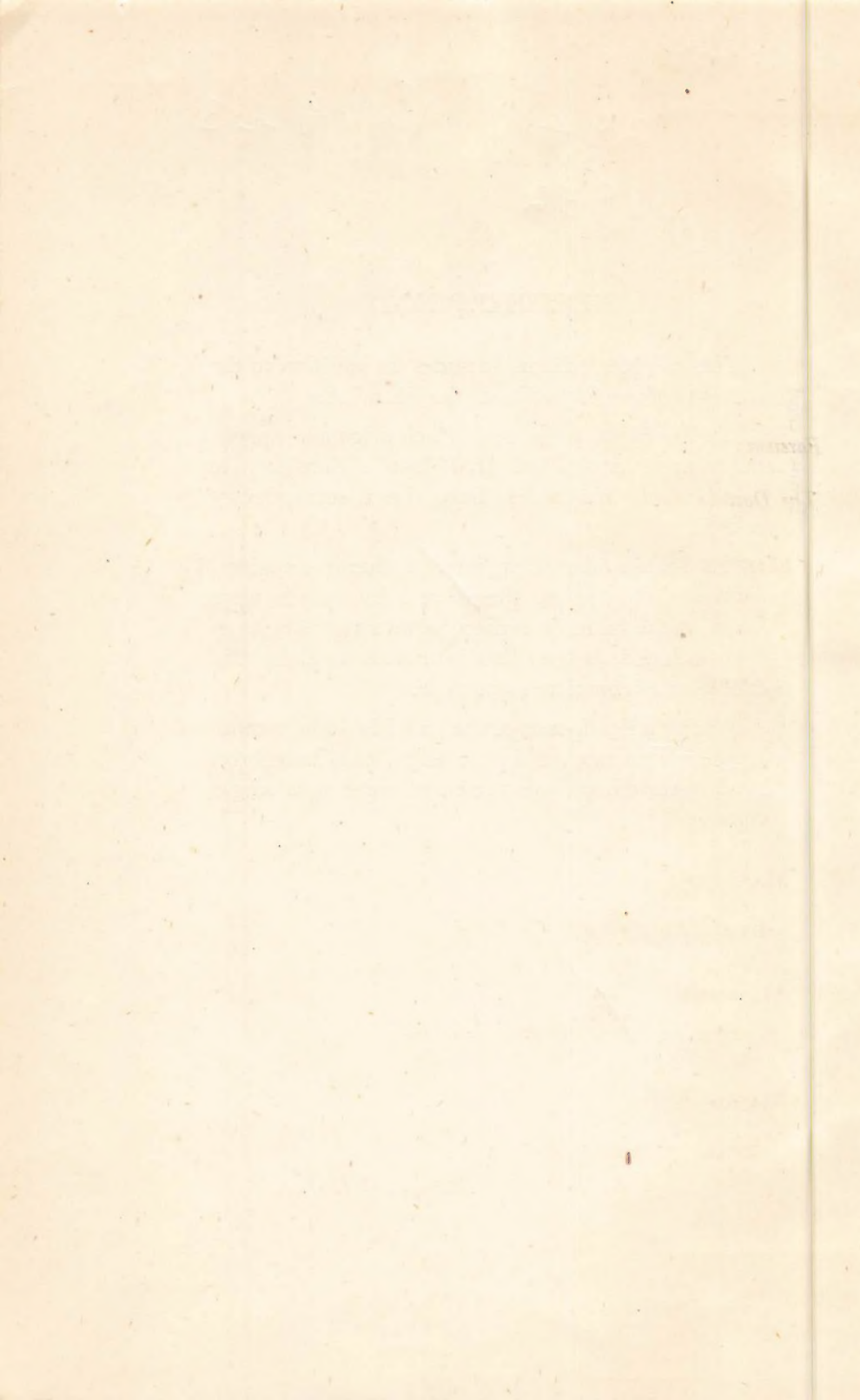
(2) Translations that have hitherto remained unpublished. Among these are a few which were found in the author's earlier manuscripts; they have been included, as they stand, in order to make this collection as complete as possible.

Barring a few hymns of the first Mandala, almost all the hymns to Agni in the Rig Veda, translated by Sri Aurobindo, are presented here in a single volume.

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FOREWORD

In ancient times the Veda was revered as a sacred book of wisdom, a great mass of inspired poetry, the work of Rishis, seers and sages, who received in their illumined minds rather than mentally constructed a great universal, eternal and impersonal Truth which they embodied in Mantras, revealed verses of power, not of an ordinary but of a divine inspiration and source. The name given to these sages was Kavi, which afterwards came to mean any poet, but at the time had the sense of a seer of truth,—the Veda itself describes them as *kavayah satyaśrutah*, “seers who are hearers of the Truth” and the Veda itself was called, *śruti*, a word which came to mean “revealed Scripture”. The seers of the Upanishad had the same idea about the Veda and frequently appealed to its authority for the truths they themselves announced and these too afterwards came to be regarded as *Sruti*, revealed Scripture, and were included in the sacred Canon.

This tradition persevered in the Brahmanas and continued to maintain itself in spite of the efforts of the ritualistic commentators, Yajnikas, to explain everything as myth and rite and the division made by the Pandits distinguishing the section of works, Karmakanda, and the section of Knowledge, Jnanakanda, identifying the former with the hymns and the latter with the Upanishads. This drowning of the parts of Knowledge by the parts of ceremonial works was strongly criticised in one of the

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Upanishads and in the Gita, but both look on the Veda as a Book of Knowledge. Even, the Sruti including both Veda and Upanishad was regarded as the supreme authority for spiritual knowledge and infallible.

Is this all legend and moonshine, or a groundless and even nonsensical tradition? Or is it the fact that there is only a scanty element of higher ideas in some later hymns which started this theory? Did the writers of the Upanishads foist upon the Riks a meaning which was not there but read into it by their imagination or a fanciful interpretation? Modern European scholarship insists on having it so. And it has persuaded the mind of modern India. In favour of this view is the fact that the Rishis of the Veda were not only seers but singers and priests of sacrifice, that their chants were written to be sung at public sacrifices and refer constantly to the customary ritual and seem to call for the outward objects of these ceremonies, wealth, prosperity, victory over enemies. Sayana, the great commentator, gives us a ritualistic and where necessary a tentatively mythical or historical sense to the Riks, very rarely does he put forward any higher meaning though sometimes he lets a higher sense come through or puts it as an alternative as if in despair of finding out some ritualistic or mythical interpretation. But still he does not reject the spiritual authority of the Veda or deny that there is a higher truth contained in the Riks. This last development was left to our own times and popularised by occidental scholars.

The European scholars took up the ritualistic tradition, but for the rest they dropped Sayana overboard and went on to make their own etymological explanation of the words, or build up their own conjectural meanings of the Vedic verses and gave a new presentation often

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arbitrary and imaginative. What they sought for in the Veda was the early history of India, its society, institutions, customs, a civilisation-picture of the times. They invented the theory based on the difference of languages of an Aryan invasion from the north, an invasion of a Dravidian India of which the Indians themselves had no memory or tradition and of which there is no record in their epic or classical literature. The Vedic religion was in this account only a worship of Nature-Gods full of solar myths and consecrated by sacrifices and a sacrificial liturgy primitive enough in its ideas and contents, and it is these barbaric prayers that are the much vaunted, haloed and apotheosized Veda.

There can be no doubt that in the beginning there was a worship of the Powers of the physical world, the Sun, Moon, Heaven and Earth, Wind, Rain and Storm etc., the Sacred Rivers and a number of Gods who presided over the workings of Nature. That was the general aspect of the ancient worship in Greece, Rome, India and among other ancient peoples. But in all these countries these gods began to assume a higher, a psychological function; Pallas Athene who may have been originally a Dawn-Goddess springing in flames from the head of Zeus, the Sky-God, Dyaus of the Veda, has in classical Greece a higher function and was identified by the Romans with their Minerva, the Goddess of learning and wisdom; similarly, Saraswati, a River Goddess, becomes in India the goddess of wisdom, learning and the arts and crafts: all the Greek deities have undergone a change in this direction—Apollo, the Sun-God, has become a god of poetry and prophecy, Hephaestus the Fire-God a divine smith, god of labour. In India the process was arrested half-way, and the Vedic Gods

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developed their psychological functions but retained more fixedly their external character and for higher purposes gave place to a new pantheon. They had to give precedence to Puranic deities who developed out of the early company but assumed larger cosmic functions, Vishnu, Rudra, Brahma—developing from the Vedic Brihaspati, or Brahmanaspati,—Shiva, Lakshmi, Durga. Thus in India the change in the gods was less complete, the earlier deities became the inferior divinities of the Puranic pantheon and this was largely due to the survival of the Rig Veda in which their psychological and their external functions co-existed and are both given a powerful emphasis; there was no such early literary record to maintain the original features of the Gods of Greece and Rome.

This change was evidently due to a cultural development in these early peoples who became progressively more mentalised and less engrossed in the physical life as they advanced in civilisation and needed to read into their religion and their deities finer and subtler aspects which would support their more highly mentalised concepts and interests and find for them a true spiritual being or some celestial figure as their support and sanction. But the largest part in determining and deepening this inward turn must be attributed to the Mystics who had an enormous influence on these early civilisations; there was indeed almost everywhere an age of the Mysteries in which men of a deeper knowledge and self-knowledge established their practices, significant rites, symbols, secret lore within or on the border of the more primitive exterior religions. This took different forms in different countries; in Greece there were the Orphic and Eleusinian Mysteries, in Egypt and Chaldea

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the priests and their occult lore and magic, in Persia the Magi, in India the Rishis. The preoccupation of the Mystics was with self-knowledge and a profounder world-knowledge; they found out that in man there was a deeper self and inner being behind the surface of the outward physical man, which it was his highest business to discover and know. "Know thyself" was their great precept, just as in India to know the Self, the Atman became the great spiritual need, the highest thing for the human being. They found also a Truth, a Reality behind the outward aspects of the universe and to discover, follow, realise this Truth was their great aspiration. They discovered secrets and powers of Nature which were not those of the physical world but which could bring occult mastery over the physical world and physical things and to systematise this occult knowledge and power was also one of their strong preoccupations. But all this could only be safely done by a difficult and careful training, discipline, purification of the nature; it could not be done by the ordinary man. If men entered into these things without a severe test and training it would be dangerous to themselves and others; this knowledge, these powers could be misused, misinterpreted, turned from truth to falsehood, from good to evil. A strict secrecy was therefore maintained, the knowledge handed down behind a veil from master to disciple. A veil of symbols was created behind which these mysteries could shelter, formulas of speech also which could be understood by the initiated but were either not known by others or were taken by them in an outward sense which carefully covered their true meaning and secret. This was the substance of Mysticism everywhere.

It has been the tradition in India from the earliest

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times that the Rishis, the poet-seers of the Veda, were men of this type, men with a great spiritual and occult knowledge not shared by ordinary human beings, men who handed down this knowledge and their powers by a secret initiation to their descendant and chosen disciples. It is a gratuitous assumption to suppose that this tradition was wholly unfounded, a superstition that arose suddenly or slowly formed in a void, with nothing whatever to support it; some foundation there must have been however small or however swelled by legend and the accretions of centuries. But if it is true, then inevitably the poet-seers must have expressed something of their secret knowledge, their mystic lore in their writings and such an element must be present, however well-concealed by an occult language or behind a technique of symbols, and if it is there it must be to some extent discoverable. It is true that an antique language, obsolete words,—Yaska counts more than four hundred of which he did not know the meaning,—and often a difficult and out-of-date diction helped to obscure their meaning; the loss of the sense of their symbols, the glossary of which they kept to themselves, made them unintelligible to later generations; even in the time of the Upanishads the spiritual seekers of the age had to resort to initiation and meditation to penetrate into their secret knowledge, while the scholars afterwards were at sea and had to resort to conjecture and to concentrate on a mental interpretation or to explain by myths, by the legends of the Brahmanas themselves often symbolic and obscure. But still to make this discovery will be the sole way of getting at the true sense and the true value of the Veda. We must take seriously the hint of Yaska, accept the Rishi's description of the Veda's contents as "seer-wisdoms, seer-words,"

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and look for whatever clue we can find to this ancient wisdom. Otherwise the Veda must remain for ever a sealed book; grammarians, etymologists, scholastic conjectures will not open to us the sealed chamber.

For it is a fact that the tradition of a secret meaning and a mystic wisdom couched in the Riks of the ancient Veda was as old as the Veda itself. The Vedic Rishis believed that their Mantras were inspired from higher hidden planes of consciousness and contained this secret knowledge. The words of the Veda could only be known in their true meaning by one who was himself a seer or mystic; from others the verses withheld their hidden knowledge. In one of Vamadeva's hymns in the fourth Mandala (IV. 3. 16) the Rishi describes himself as one illumined expressing through his thought and speech words of guidance, "secret words"—"*nīṇyā vacāṁsi*"—"seer-wisdoms that utter their inner meaning to the seer"—"*kāvyāni kavaye nivacanā*". The Rishi Dirghatamas speaks of the Riks, the Mantras of the Veda, as existing "in a supreme ether, imperishable and immutable in which all the gods are seated," and he adds "one who knows not That what shall he do with the Rik?" (I. 164. 39) He further alludes to four planes from which the speech issues, three of them hidden in the secrecy while the fourth is human, and from there comes the ordinary word; but the word and thought of the Veda belongs to the higher planes (I. 164. 46). Elsewhere in the Riks the Vedic Word is described (X. 71) as that which is supreme and the topmost height of speech, the best and the most faultless. It is something that is hidden in secrecy and from there comes out and is manifested. It has entered into the truth-seers, the Rishis, and it is found by following the track of their speech. But all cannot enter into its

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secret meaning. Those who do not know the inner sense are as men who seeing see not, hearing hear not, only to one here and there the Word desiring him like a beautifully robed wife to a husband lays open her body. Others unable to drink steadily of the milk of the Word, the Vedic cow, move with it as with one that gives no milk, to him the Word is a tree without flowers or fruits. This is quite clear and precise; it results from it beyond doubt that even then while the Rig Veda was being written the Riks were regarded as having a secret sense which was not open to all. There was an occult and spiritual knowledge in the sacred hymns and by this knowledge alone, it is said, one can know the truth and rise to a higher existence. This belief was not a later tradition but held, probably, by all and evidently by some of the greatest Rishis such as Dirghatamas and Vamadeva.

The tradition, then, was there and it was prolonged after the Vedic times. Yaska speaks of several schools of interpretation of the Veda. There was a sacrificial or ritualistic interpretation, the historical or rather mythological explanation, an explanation by the grammarians and etymologists, by the logicians, a spiritual interpretation. Yaska himself declares that there is a triple knowledge and therefore a triple meaning of the Vedic hymns, a sacrificial or ritualistic knowledge, a knowledge of the gods and finally a spiritual knowledge; but the last is the true sense and when one gets it the others drop or are cut away. It is this spiritual sense that saves and the rest is outward and subordinate. He says further that "the Rishis saw the truth, the true law of things, directly by an inner vision;" afterwards the knowledge and the inner sense of the Veda were almost lost and the Rishis who still knew had to save it by handing it down through

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initiation to disciples and at a last stage outward and mental means had to be used for finding the sense such as Nirukta and other Vedangas. But even then, he says, "the true sense of the Veda can be recovered directly by meditation and tapasya," those who can use these means need no outward aids for this knowledge. This also is sufficiently clear and positive.

The tradition of a mystic element in the Veda as a source of Indian civilisation, its religion, its philosophy, its culture is more in consonance with historical fact than the European scouting of this idea. The nineteenth century European scholarship writing in a period of materialistic rationalism regarded the history of the race as a development out of primitive barbarism or semi-barbarism, a crude social life and religion and a mass of superstitions, by the growth of outward civilised institutions, manners and habits through the development of intellect and reason, art, philosophy and science and a clearer and sounder, more matter-of-fact intelligence. The ancient idea about the Veda could not fit into this picture; it was regarded as rather a part of ancient superstitious ideas and a primitive error. But we can now form a more accurate idea of the development of the race. The ancient more primitive civilisations held in themselves the elements of the later growth but their early wise men were not scientists and philosophers or men of high intellectual reason but mystics and even mystery-men, occultists, religious seekers; they were seekers after a veiled truth behind things and not of an outward knowledge. The scientists and philosophers came afterwards; they were preceded by the mystics and often like Pythagoras and Plato were to some extent mystics themselves or drew many of their ideas from the mystics. In India philosophy

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grew out of the seeking of the mystics and retained and developed their spiritual aims and kept something of their methods in later Indian spiritual discipline and Yoga. The Vedic tradition, the fact of a mystical element in the Veda fits in perfectly with this historical truth and takes its place in the history of Indian culture. The tradition of the Veda as the bed-rock of Indian civilisation—not merely a barbaric sacrificial liturgy—is more than a tradition, it is an actual fact of history.

But even if an element of high spiritual knowledge, or passages full of high ideas were found in the hymns, it might be supposed that those are perhaps only a small factor, while the rest is a sacrificial liturgy, formulas of prayer and praise to the Gods meant to induce them to shower on the sacrificers material blessings such as plenty of cows, horses, fighting men, sons, food, wealth of all kinds, protection, victory in battle, or to bring down rain from heaven, recover the sun from clouds or from the grip of Night, the free flowing of the seven rivers, recovery of cattle from the Dasyus (or the Dravidians) and the other boons which on the surface seem to be the object of this ritual worship. The Rishis would then be men with some spiritual or mystic knowledge but otherwise dominated by all the popular ideas proper to their times. These two elements they would then mix up intimately in their hymns and this would account at least in part for the obscurity and the rather strange and sometimes grotesque jumble which the traditional interpretation offers us. But if, on the other hand, a considerable body of high thinking clearly appears, if there is a large mass of verses or whole hymns which admit only of a mystic character and significance, and if finally, the ritualistic and external details are found to take frequently

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the appearance of symbols such as were always used by the mystics, and if there are many clear indications, even some explicit statements in the hymns themselves of such a meaning, then all changes. We are in the presence of a great scripture of the mystics with a double significance, one exoteric the other esoteric, the symbols themselves have a meaning which makes them a part of the esoteric significance, an element in the secret teaching and knowledge. The whole of the Rig Veda, a small number of hymns perhaps excepted, becomes in its inner sense such a Scripture. At the same time the exoteric sense need not be merely a mask; the Riks may have been regarded by their authors as words of power, powerful not only for internal but for external things. A purely spiritual scripture would concern itself with only spiritual significances, but the ancient mystics were also what we would call occultists, men who believed that by inner means outer as well as inner results could be produced, that thought and words could be so used as to bring about realisations of every kind,—in the phrase common in the Veda itself,—both the human and the divine.

But where is this body of esoteric meaning in the Veda? It is only discoverable if we give a constant and straight-forward meaning to the words and formulas employed by the Rishis, especially to the key-words which bear as keystones the whole structure of their doctrine. One such word is the great word, *Ritam*, Truth; Truth was the central object of the seeking of the mystics, a spiritual or inner Truth, a truth of ourselves, a truth of things, a truth of the world and of the gods, a truth behind all we are and all that things are. In the ritualistic interpretation this master word of the Vedic knowledge has been interpreted in all kinds of senses according to

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the convenience or fancy of the interpreter, "truth", "sacrifice", "water", "one who has gone", even "food", not to speak of a number of other meanings; if we do that, there can be no certitude in our dealings with the Veda. But let us consistently give it the same master sense and a strange but clear result emerges. If we apply the same treatment to other standing terms of the Veda, if we give them their ordinary, natural and straightforward meaning and give it constantly and consistently not monkeying about with their sense or turning them into purely ritualistic expressions, if we allow to certain important words, such as *śravas*, *kratu*, the psychological meaning of which they are capable and which they undoubtedly bear in certain passages as when the Veda describes Agni as *kratur hṛdi*, then this result becomes all the more clear, extended, pervasive. If, in addition, we follow the indications which abound, sometimes the explicit statement of the Rishis about the inner sense of their symbols, interpret in the same sense the significant legends and figures on which they constantly return, the conquest over Vritra and the battle with the Vritras, his powers, the recovery of the Sun, the Waters, the Cows from the Panis or other Dasyus, the whole Rig Veda reveals itself as a body of doctrine and practice, esoteric, occult, spiritual, such as might have been given by the mystics in any ancient country but which actually survives for us only in the Veda. It is there deliberately hidden by a veil, but the veil is not so thick as we first imagine; we have only to use our eyes and the veil vanishes; the body of the Word, the Truth stands out before us.

Many of the lines, many whole hymns even of the Veda bear on their face a mystic meaning; they are evidently an occult form of speech, have an inner meaning.

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When the seer speaks of Agni as "the luminous guardian of the Truth shining out in his own home," or of Mitra and Varuna or other gods as "in touch with the Truth and making the Truth grow" or as "born in the Truth," these are words of a mystic poet, who is thinking of that inner Truth behind things of which the early sages were the seekers. He is not thinking of the Nature-Power presiding over the outer element of fire or of the fire of the ceremonial sacrifice. Or he speaks of Saraswati as one who impels the words of Truth and awakes to right thinkings or as one opulent with the thought: Saraswati awakes to consciousness or makes us conscious of the "Great Ocean and illumines all our thoughts." It is surely not the River Goddess whom he is thus hymning but the Power, the River if you will, of inspiration, the word of the Truth, bringing its light into our thoughts, building up in us that Truth, an inner knowledge. The Gods constantly stand out in their psychological functions; the sacrifice is the outer symbol of an inner work, an inner interchange between the gods and men,—man giving what he has, the gods giving in return the horses of power, the herds of light, the heroes of Strength to be his retinue, winning for him victory in his battle with the hosts of Darkness, Vritras, Dasyus, Panis. When the Rishi says, "Let us become conscious whether by the War-Horse or by the Word of a Strength beyond men", his words have either a mystic significance or they have no coherent meaning at all. In the portions translated in this book we have many mystic verses and whole hymns which, however mystic, tear the veil off the outer sacrificial images covering the real sense of the Veda. "Thought", says the Rishi, "has nourished for us human things in the Immortals, in the Great Heavens; it is the

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milch cow which milks of itself the wealth of many forms"—the many kinds of wealth, cows, horses and the rest for which the sacrificer prays; evidently this is no material wealth, it is something which Thought, the Thought embodied in the Mantra, can give and it is the result of the same Thought that nourishes our human things in the Immortals, in the Great Heavens. A process of divinisation, and of a bringing down of great and luminous riches, treasures won from the Gods by the inner work of sacrifice, is hinted at in terms necessarily covert but still for one who knows how to read these secret words, *nīṇyā vacāṃsi*, sufficiently expressive, *kavaye nivacanā*. Again, Night and Dawn the eternal sisters are like "joyful weaving women weaving the web of our perfected works into the form of a sacrifice." Again, words with a mystic form and meaning, but there could hardly be a more positive statement of the psychological character of the Sacrifice, the real meaning of the Cow, of the riches sought for, the plenitudes of the Great Treasure.

Under pressure of the necessity to mask their meaning with symbols and symbolic words—for secrecy must be observed—the Rishis resorted to fix double meanings, a device easily manageable in the Sanskrit language where one word often bears several different meanings, but not easy to render in an English translation and very often impossible. Thus the word for cow, *go*, meant also light or a ray of light; this appears in the names of some of the Rishis, Gotama, most radiant, Gavisthira, steadfast in the Light. The cows of the Veda were the Herds of the Sun, familiar in Greek myth and mystery, the rays of the Sun of Truth and Light and Knowledge; this meaning which comes out in some passages can be consistently applied everywhere yielding a coherent sense. The word

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ghṛta means ghee or clarified butter and this was one of the chief elements of the sacrificial rite; but *ghṛta* could also mean light, from the root *ghṛ* to shine and it is used in this sense in many passages. Thus the horses of Indra, the Lord of Heaven, are described as dripping with light, *ghṛta-snu*¹—it certainly does not mean that ghee dripped from them as they ran, although that seems to be the sense of the same epithet as applied to the grain of which Indra's horses are invited to partake when they come to the sacrifice. Evidently this sense of light doubles with that of clarified butter in the symbolism of the sacrifice. The thought or the word expressing the thought is compared to pure clarified butter, expressions like *dhiyaṁ ghṛtācīm*, the luminous thought or understanding occur. There is a curious passage in one of the hymns translated in this book calling on Fire as priest of the sacrifice to flood the offering with a mind pouring ghr̥ta, *ghṛtapruṣā manasā* and so manifest the Seats ("places, or planes"), the three heavens each of them and manifest the Gods.² But what is a ghee-pouring mind, and how by pouring ghee can a priest manifest the Gods and the triple heavens? But admit the mystical and esoteric meaning and the sense becomes clear. What the Rishi means is a "mind pouring the light," a labour of the clarity of an enlightened or illumined mind; it is not a human priest or a sacrificial fire, but the inner Flame, the mystic

¹ Sayana, though in several passages he takes *ghṛta* in the sense of light renders it here by 'water'; he seems to think that the divine horses were very tired and perspiring profusely! A Naturalistic interpreter might as well argue that as Indra is a God of the sky, the primitive poet might well believe that rain was the perspiration of Indra's horses.

² This is Sayana's rendering of the passage and rises directly from the words.

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seer-will, *kavi kratu*, and that can certainly manifest by this process the Gods and the worlds and all planes of the being. The Rishis, it must be remembered, were seers as well as sages, they were men of vision who saw things in their meditation in images, often symbolic images which might precede or accompany an experience and put it in a concrete form, might predict or give an occult body to it: so it would be quite possible for him to see at once the inner experience and in image its symbolic happening, the flow of clarifying light and the priest god pouring this clarified butter on the inner self-offering which brought the experience. This might seem strange to a Western mind, but to an Indian mind accustomed to the Indian tradition or capable of meditation and occult vision it would be perfectly intelligible. The mystics were and normally are symbolists, they can even see all physical things and happenings as symbols of inner truths and realities, even their outer selves, the outer happenings of their life and all around them. That would make their identification or else an association of the thing and its symbol easy, its habit possible.

Other standing words and symbols of the Veda invite a similar interpretation of their sense. As the Vedic "cow" is the symbol of light, so the Vedic "horse" is a symbol of power, spiritual strength, force of tapasya. When the Rishi asks Agni for a "horse-form cow-in-front gift" he is not asking really for a number of horses forming a body of the gift with some cows walking in front, he is asking for a great body of spiritual power led by the light or, as we may translate it, "with the Ray-Cow walking in its front."¹ As one hymn describes the recovery

¹ Compare the expression which describes the Aryan, the noble people as led by the light—*jyotir-agrāh*.

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from the Panis of the mass of the rays (the cows,—the shining herds, *gavyam*), so another hymn asks Agni for a mass or abundance or power of the horse—*aśvyam*. So too the Rishi asks sometimes for the heroes or fighting men as his retinue, sometimes in more abstract language and without symbol for a complete hero-force—*suṽīryam*; sometimes he combines the symbol and the thing. So too the Rishis ask for a son or sons or offspring *apatyam*—as an element of the wealth for which they pray to the Gods, but here too an esoteric sense can be seen, for in certain passages the son born to us is clearly an image of some inner birth: Agni himself is our son, the child of our works, the child who as the Universal Fire is the father of his fathers, and it is by setting the steps on things that have fair offspring that we create or discover a path to the higher world of Truth. Again, ‘water’ in the Veda is used as a symbol. It speaks of the inconscient ocean, *salilam apraketam*, in which the Godhead is involved and out of which he is born by his greatness; it speaks also of the great ocean—*maho arṇas*, the upper waters which, as one hymn says, Saraswati makes conscious for us or of which she makes us conscious by the ray of intuition—*pracetayati ketunā*. The seven rivers seem to be the rivers of Northern India but the Veda speaks of the seven Mighty Ones of Heaven who flow down from Heaven; they are waters that know, knowers of the Truth—*ṛtajña*—and when they are released they discover for us the road to the great Heavens. So, too, Parasara speaks of Knowledge and universal Life, “in the house of the waters”. Indra releases the rain by slaying Vritra, but this rain too is the rain of Heaven and sets the rivers flowing. Thus the legend of the release of the waters which takes so large a place in the Veda puts on the aspect of a symbolic myth.

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Along with it comes the other symbolic legend of the discovery and rescue, from the dark cave in the mountain, of the Sun, the cows or herds of the Sun, or the Sun-world—*svar*—by the Gods and the Angiras Rishis. The symbol of the Sun is constantly associated with the higher Light and the Truth: it is in the Truth concealed by an inferior Truth that are unyoked the horses of the Sun, it is the Sun in its highest light that is called upon in the great Gayatri Mantra to impel our thoughts. So, too, the enemies in the Veda are spoken of as robbers, *dasyus*, who steal the cows, or Vritras and are taken literally as human enemies in the ordinary interpretation, but Vritra is a demon who covers and holds back the Light and the waters and the Vritras are his forces fulfilling that function. The Dasyus, robbers or destroyers, are the powers of darkness, adversaries of the seekers of Light and the Truth. Always there are indications that lead us from the outward and exoteric to an inner and esoteric sense.

In connection with the symbol of the Sun a notable and most significant verse in a hymn of the fifth Mandala may here be mentioned; for it shows not only the profound mystic symbolism of the Vedic poets, but also how the writers of the Upanishads understood the Rig Veda and justifies their belief in the inspired knowledge of their forerunners. "There is a Truth covered by a Truth," runs the Vedic passage, "where they unyoke the horses of the Sun; the ten hundreds stood together, there was That One;¹ I saw the greatest (best, most glorious) of the embodied gods".² Then mark how the seer of the Upanishad translates this thought or this mystic experience

¹ or, That (the supreme Truth) was one,

² or, it means, "I saw the greatest (best) of the bodies of the gods".

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into his own later style, keeping the central symbol of the Sun but without any secrecy in the sense. Thus runs the passage in the Upanishad, "The face of the Truth is covered with a golden lid. O Pushan, that remove for the vision of the law of the Truth.¹ O Pushan (fosterer), sole seer, O Yama, O Sun, O Child of the Father of beings, marshal and gather together thy rays; I see the Light which is that fairest (most auspicious) form of thee; he who is this Purusha, He am I." The golden lid is meant to be the same as the inferior covering truth, *ṛtam*, spoken of in the Vedic verse; the "best of the bodies of the Gods" is equivalent to the "fairest form of the Sun", it is the supreme Light which is other and greater than all outer light; the great formula of the Upanishad, "He am I", corresponds to That One, *tad ekam*, of the Rig Vedic verse; the "standing together of the ten hundreds" (the rays of the Sun, says Sayana, and that is evidently the meaning) is reproduced in the prayer to the Sun "to marshal and mass his rays" so that the supreme form may be seen. The Sun in both the passages, as constantly in the Veda and frequently in the Upanishad, is the Godhead of the supreme Truth and Knowledge and his rays are the light emanating from that supreme Truth and Knowledge. It is clear from this instance—and there are others—that the seer of the Upanishad had a truer sense of the meaning of the ancient Veda than the mediaeval ritualistic commentator with his gigantic learning, much truer than the modern and very different mind of the European scholars.

There are certain psychological terms which have to be taken consistently in their true sense if we are to find

¹ or, for the law of the Truth, for vision.

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the inner or esoteric meaning. Apart from the Truth, Ritam, we have to take always in the sense of "thought" the word *dhī* which constantly recurs in the hymns. This is the natural meaning of *dhī* which corresponds to the later word *Buddhi*; it means thought, understanding, intelligence and in the plural 'thoughts', *dhiyaḥ*. It is given in the ordinary interpretation all kinds of meanings; "water", "work", "sacrifice", "food" etc. as well as thought. But in our search we have to take it consistently in its ordinary and natural significance and see what is the result. The word *ketu* means very ordinarily "ray" but it also bears the meaning of intellect, judgment or an intellectual perception. If we compare the passages in the Veda in which it occurs we can come to the conclusion that it meant a ray of perception or intuition, as for instance, it is by the ray of intuition, *ketunā*, that Saraswati makes us conscious of the great waters; that too probably is the meaning of the rays which come from the Supreme foundation above and are directed downwards; these are the intuitions of knowledge as the rays of the Sun of Truth and Light. The word *kratu* means ordinarily work or sacrifice but it also means intelligence, power or resolution and especially the power of the intelligence that determines the work, the will. It is in this latter sense that we can interpret it in the esoteric rendering of the Veda. Agni is a seer-will, *kavi-kratu*, he is the "will in the heart", *kratu hṛdi*. Finally the word *śravas* which is constantly in use in the Veda means fame, it is also taken by the commentators in the sense of food, but these significances cannot be fitted in everywhere and very ordinarily lack all point and apposite force. But *śravas* comes from the root *śru* to hear and is used in the sense of ear itself or of hymn or prayer—a

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sense which Sayana accepts—and from this we can infer that it means the “thing heard” or its result knowledge that comes to us through hearing. The Rishis speak of themselves as hearers of the Truth, *satyaśrutah*, and the knowledge received by this hearing as Sruti. It is in this sense of inspiration or inspired knowledge that we can take it in the esoteric meaning of the Veda and we find that it fits in with a perfect appositeness; thus when the Rishi speaks of *śravāṃsi* as being brought through upward and brought through downward, this cannot be applied to food or fame but is perfectly apposite and significant if he is speaking of inspirations which rise up to the Truth above or bring down the Truth to us. This is the method we can apply everywhere, but we cannot pursue the subject any further here. In the brief limits of this foreword these slight indications must suffice; they are meant only to give the reader an initial insight into the esoteric method of interpretation of the Veda.

But what then is the secret meaning, the esoteric sense, which emerges by this way of understanding the Veda? It is what we would expect from the nature of the seeking of the mystics everywhere. It is also as we should expect from the actual course of the development of Indian culture, an early form of the spiritual truth which found its culmination in the Upanishads; the secret knowledge of the Veda is the seed which is evolved later on into the Vedanta. The thought around which all is centred is the seeking after Truth, Light, Immortality. There is a Truth deeper and higher than the truth of outward existence, a Light greater and higher than the light of human understanding which comes by revelation and inspiration, an immortality towards which the soul has to rise. We have to find our way to that,

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to get into touch with this Truth and Immortality, *sapanta ṛtaṁ amṛtaṁ*,¹ to be born into the Truth, to grow in it, to ascend in spirit into the world of Truth and to live in it. To do so is to unite ourselves with the Godhead and to pass from mortality into immortality. This is the first and the central teaching of the Vedic mystics. The Platonists, developing their doctrine from the early mystics, held that we live in relation to two worlds,—a world of higher truth which might be called the spiritual world and that in which we live, the world of the embodied soul which is derived from the higher but also degraded from it into an inferior truth and inferior consciousness. The Vedic mystics held this doctrine in a more concrete and pragmatic form, for they had the experience of these two worlds. There is the inferior truth here of this world mixed as it is with much falsehood and error, *anṛtasya bhūreḥ*², and there is a world or home of Truth, *sadanam ṛtasya*³, the Truth, the Right, the Vast, *satyaṁ ṛtaṁ bṛhat*,⁴ where all is Truth-conscious, *ṛtacit*⁵. There are many worlds between up to the triple heavens and their lights but this is the world of the highest Light—the world of the Sun of Truth, *sva*, or the Great Heaven. We have to find the path to this Great Heaven, the path of Truth, *ṛtasya paṇthā*⁶, or as it is sometimes called the way of the gods. This is the second mystic doctrine. The third is that our life is a battle between the powers of Light and Truth, the Gods who are the

¹ I. 68. 2.

² VII. 60. 5.

³ I. 164. 47; also IV. 21. 3.

⁴ Atharva XII. 1. 1.

⁵ IV. 3. 4.

⁶ III. 12. 7; also VII. 66. 3.

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Immortals and the powers of Darkness. These are spoken of under various names as Vritra and Vritras, Vala and the Panis, the Dasyus and their kings. We have to call in the aid of the Gods to destroy the opposition of these powers of Darkness who conceal the Light from us or rob us of it, who obstruct the flowing of the streams of Truth, *ṛtasya dhārāḥ*,¹ the streams of Heaven and obstruct in every way the soul's ascent. We have to invoke the Gods by the inner sacrifice, and by the Word call them into us,—that is the specific power of the Mantra,—to offer to them the gifts of the sacrifice and by that giving secure their gifts, so that by this process we may build the way of our ascent to the goal. The elements of the outer sacrifice in the Veda are used as symbols of the inner sacrifice and self-offering; we give what we are and what we have in order that the riches of the divine Truth and Light may descend into our life and become the elements of our inner birth into the Truth,—a right thinking, a right understanding, a right action must develop in us which is the thinking, impulsion and action of that higher Truth, *ṛtasya preṣā*, *ṛtasya dhīti*,² and by this we must build up ourselves in that Truth. Our sacrifice is a journey, a pilgrimage and a battle,—a travel towards the Gods and we also make that journey with Agni, the inner Flame, as our pathfinder and leader. Our human things are raised up by the mystic Fire into the immortal being, into the Great Heaven, and the things divine come down into us. As the doctrine of the Rig Veda is the seed of the teaching of the Vedanta, so is its inner practice and discipline a

¹ V. 12. 2; also VII. 43. 4.

² I. 68. 3.

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seed of the later practice and discipline of Yoga. Finally, as the summit of the teaching of the Vedic mystics comes the secret of the one Reality, *ekam sat*,¹ or *tad ekam*,² which became the central word of the Upanishads. The Gods, the powers of Light and Truth are powers and names of the One, each God is himself all the Gods or carries them in him: there is the one Truth, *sat satyam*,³ and one bliss to which we must rise. But in the Veda this looks out still mostly from behind the veil. There is much else but this is the kernel of the doctrine.

The interpretation I have put forward was set out at length in a series of articles with the title "The Secret of the Veda" in the monthly philosophical magazine, "Arya", some thirty years ago; written in serial form while still developing the theory and not quite complete in its scope or composed on a preconceived and well-ordered plan it was not published in book-form and is therefore not yet available to the reading public. It was accompanied by a number of renderings of the hymns of the Rig Veda which were rather interpretations than translations and to these there was an introduction explanatory of the "Doctrine of the Mystics". Subsequently there was planned a complete translation of all the hymns to Agni in the ten Mandalas which kept close to the text; the renderings of those hymns in the second and sixth Mandalas are now published in this book for the first time as well as a few from the first Mandala. But to establish on a scholastic basis the conclusions of the hypothesis it would have been necessary to prepare an edition of the Rig Veda or of a large part

¹ I. 164. 46.

² X. 129. 2.

³ III. 39. 5; also IV. 54. 4 and VIII. 45. 27.

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of it with a word by word construing in Sanskrit and English, notes explanatory of important points in the text and justifying the interpretation both of separate words and of whole verses and also elaborate appendices to fix firmly the rendering of key-words like *ṛtam*, *śravas*, *kratu*, *ketu*, etc. essential to the esoteric interpretation. This also was planned, but meanwhile greater preoccupations of a permanent nature intervened and no time was left to proceed with such a considerable undertaking. For the benefit of the reader of these translations who might otherwise be at a loss, this foreword has been written and some passages from the unpublished "Doctrine of the Mystics" have been included. The text of the Veda has been given for use by those who can read the original Sanskrit. These translations however are not intended to be a scholastic work meant to justify a hypothesis; the object of this publication is only to present them in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy and would be interested in knowing what might be the esoteric sense of this ancient Scripture.

This is a literary and not a strictly literal translation. But a fidelity to the meaning, the sense of the words and the structure of the thought, has been preserved: in fact the method has been to start with a bare and scrupulously exact rendering of the actual language and adhere to that as the basis of the interpretation; for it is only so that we can find out the actual thoughts of these ancient mystics. But any rendering of such great poetry as the hymns of the Rig Veda, magnificent in their colouring and images, noble and beautiful in rhythm, perfect in their diction, must, if it is not to be a merely dead scholastic work, bring at least a faint echo of their

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poetic¹ force,—more cannot be done in a prose translation and in so different a language. The turn of phrase and the syntax of English and Vedic Sanskrit are poles asunder; to achieve some sense of style and natural writing one has constantly to turn the concentrated speech of the Veda into a looser, more diluted English form. Another stumbling-block for the translator is the ubiquitous *double entendre* marking in one word the symbol and the thing symbolised, Ray and Cow, clear light of the mind and clarified butter, horses and spiritual power; one has to invent phrases like the “herds of the light” or “the shining herds” or to use devices such as writing the word horse with a capital H to indicate that it is a symbolic horse that is meant and not the common physical animal; but very often the symbol has to be dropped, or else the symbol has to be kept and the inner meaning left to be understood¹; I have not always used the same phrase though always keeping the same sense, but varied the translation according to the needs of the passage. Often I have been unable to find an adequate English word which will convey the full connotation or colour of the original text; I have used two words instead of one or a phrase or resorted to some other device to give the exact and complete meaning. Besides, there is often a use of antique words or turns of language of which the sense is not really known and can only be conjectured or else different renderings are equally possible. In many passages I have had to leave a provisional rendering; it was intended to keep the final decision on the point until the time when a more considerable body of the

¹ The Rishis sometimes seem to combine two different meanings in the same word; I have occasionally tried to render this double sense.

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hymns had been translated and were ready for publication; but this time has not yet come.

SRI AUROBINDO

THE DOCTRINE OF THE MYSTICS

*(An excerpt from the Foreword to the Hymns of the
Atris in the ARYA)*

The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal—the vastness, the true existence, the light, the felicity—and it is called upon to discover and keep to the good, the straight and the happy path to the goal, the arduous yet joyful road of the Truth. It has to climb, led by the flaming strength of the divine will, from plateau to plateau as of a mountain, it has to cross as in a ship the waters of existence, traverse its rivers, overcome their deep pits and rapid currents; its aim is to arrive at the far-off ocean of light and infinity.

And this is no easy or peaceful march; it is for long seasons a fierce and relentless battle. Constantly the Aryan man has to labour and to fight and conquer; he must be a tireless toiler and traveller and a stern warrior, he must force open and storm and sack city after city, win kingdom after kingdom, overthrow and tread down ruthlessly enemy after enemy. His whole progress is a warring of Gods and Titans, Gods and Giants, Indra and the Python, Aryan and Dasyu. Aryan adversaries even he has to face in the open field; for old friends and helpers turn into enemies; the kings of Aryan States whom he would conquer and overpass join themselves to the

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Dasyus and are leagued against him in supreme battle to prevent his free and utter passing on.

But the Dasyu is the natural enemy. These dividers, plunderers, harmful powers, these Danavas, sons of the Mother of division, are spoken of by the Rishis under many general appellations. There are Rakshasas; there are Eaters and Devourers, Wolves and Tearers; there are hurters and haters; there are dualisers; there are confiners or censors. But we are given also many specific names. Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. And even when Vritra is slain by the light, fiercer enemies arise out of him. Sushna afflicts us with his impure and ineffective force, Namuchi fights man by his weaknesses, and others too assail, each with his proper evil. Then there are Vala and the Panis, miser traffickers in the sense-life, stealers and concealers of the higher Light and its illuminations which they can only darken and misuse,—an impious host who are jealous of their store and will not offer sacrifice to the Gods. These and other personalities—they are much more than personifications—of our ignorance, evil, weakness and many limitations make constant war upon man; they encircle him from near or they shoot their arrows at him from afar or even dwell in his gated house in the place of the Gods and with their shapeless stammering mouths and their insufficient breath of force mar his self-expression. They must be expelled, overpowered, slain, thrust down into their nether darkness by the aid of the mighty and helpful deities.

The Vedic deities are names, powers, personalities of the universal Godhead and they represent each some essential puissance of the Divine Being. They manifest

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the cosmos and are manifest in it. Children of Light, Sons of the Infinite, they recognise in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so as to possess his world with their light, strength and beauty. The Gods call man to a divine companionship and alliance; they attract and uplift him to their luminous fraternity, invite his aid and offer theirs against the Sons of Darkness and Division. Man in return calls the Gods to his sacrifice, offers to them his swiftnesses and his strengths, his clarities and his sweetnesses,—milk and butter of the shining Cow, distilled juices of the Plant of Joy, the Horse of the Sacrifice, the cake and the wine, the grain for the God-Mind's radiant coursers. He receives them into his being and their gifts into his life, increases them by the hymns and the wine and forms perfectly—as a smith forges iron, says the Veda—their great and luminous godheads.

All this Vedic imagery is easy to understand when once we have the key, but it must not be mistaken for mere imagery. The Gods are not simply poetical personifications of abstract ideas or of psychological and physical functions of Nature. To the Vedic seers they are living realities; the vicissitudes of the human soul represent a cosmic struggle not merely of principles and tendencies but of the cosmic Powers which support and embody them. These are the Gods and the Demons. On the world-stage and in the individual soul the same real drama with the same personages is enacted.

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To what gods shall the sacrifice be offered? Who shall be invoked to manifest and protect in the human being this increasing godhead?

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Agni first, for without him the sacrificial flame cannot burn on the altar of the soul. That flame of Agni is the seven-tongued power of the Will, a Force of God instinct with Knowledge. This conscious and forceful will is the immortal guest in our mortality, a pure priest and a divine worker, the mediator between earth and heaven. It carries what we offer to the higher Powers and brings back in return their force and light and joy into our humanity.

Indra, the Puissant next, who is the power of pure Existence self-manifested as the Divine Mind. As Agni is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the other pole of Light instinct with force which descends from heaven to earth. He comes down into our world as the Hero with the shining horses and slays darkness and division with his lightnings, pours down the life-giving heavenly waters, finds in the trace of the hound, Intuition, the lost or hidden illuminations, makes the Sun of Truth mount high in the heaven of our mentality.

Surya, the Sun, is the master of that supreme Truth, —truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or rather the manifester of all things—for creation is out-bringing, expression by the Truth and Will—and the father, fosterer, enlightener of our souls. The illuminations we seek are the herds of this Sun who comes to us in the track of the divine Dawn and releases and reveals in us night-hidden world after world up to the highest Beatitude.

Of that beatitude Soma is the representative deity. The wine of his ecstasy is concealed in the growths of earth, in the waters of existence; even here in our physical

being are his immortalising juices and they have to be pressed out and offered to all the gods; for in that strength these shall increase and conquer.

Each of these primary deities has others associated with him who fulfil functions that arise from his own. For if the truth of Surya is to be established firmly in our mortal nature, there are previous conditions that are indispensable; a vast purity and clear wideness destructive of all sin and crooked falsehood,—and this is Varuna; a luminous power of love and comprehension leading and forming into harmony all our thoughts, acts and impulses,—this is Mitra; an immortal puissance of clear-discerning aspiration and endeavour,—this is Aryaman; a happy spontaneity of the right enjoyment of all things dispelling the evil dream of sin and error and suffering,—this is Bhaga. These four are powers of the Truth of Surya.

For the whole bliss of Soma to be established perfectly in our nature a happy and enlightened and unmaimed condition of mind, vitality and body is necessary. This condition is given to us by the twin Aswins; wedded to the daughter of Light, drinkers of honey, bringers of perfect satisfactions, healers of maim and malady they occupy our parts of knowledge and parts of action and prepare our mental, vital and physical being for an easy and victorious ascension.

Indra, the Divine Mind, as the shaper of mental forms has for his assistants, his artisans, the Ribhus, human powers who by the work of sacrifice and their brilliant ascension to the high dwelling-place of the Sun have attained to immortality and help mankind to repeat their achievement. They shape by the mind Indra's horses, the chariot of the Aswins, the weapons of the Gods, all the means of the journey and the battle. But as giver of

the Light of Truth and as Vritra-slayer Indra is aided by the Maruts, who are powers of will and nervous or vital Force that have attained to the light of thought and the voice of self-expression. They are behind all thought and speech as its impellers and they battle towards the Light, Truth and Bliss of the supreme Consciousness.

There are also female energies; for the Deva is both Male and Female and the gods also are either activating souls or passively executive and methodising energies. Aditi, infinite Mother of the Gods, comes first; and there are, besides, five powers of the Truth-consciousness,—Mahi or Bharati, the vast Word that brings us all things out of the divine source; Ila the strong primal word of the Truth who gives us its active vision; Saraswati, its streaming current and the word of its inspiration; Sarama, the Intuition, hound of heaven who descends into the cavern of the subconscious and finds there the concealed illuminations; Dakshina, whose function is to discern rightly, dispose the action and the offering and distribute in the sacrifice to each godhead its portion. Each god, too, has his female energy.

All this action and struggle and ascension is supported by Heaven our Father and Earth our Mother, Parents of the Gods, who sustain respectively the purely mental and psychic and the physical consciousness. Their large and free scope is the condition of our achievement. Vayu, master of life, links them together by the mid-air, the region of vital force. And there are other deities,—Parjanya, giver of the rain of heaven; Dadhikravan, the divine war-horse, a power of Agni; the mystic Dragon of the Foundations; Trita Aptya who on the third plane of existence consummates our triple being; and more besides.

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The development of all these godheads is necessary to our perfection. And that perfection must be attained on all our levels,—in the wideness of earth, our physical being and consciousness; in the full force of vital speed and action and enjoyment and nervous vibration, typified as the Horse which must be brought forward to upbear our endeavour; in the perfect gladness of the heart of emotion and a brilliant heat and clarity of the mind throughout our intellectual and psychical being; in the coming of the supramental Light, the Dawn and the Sun and the shining Mother of the herds, to transform all our existence; for so comes to us the possession of the Truth, by the Truth the admirable surge of the Bliss, in the Bliss infinite Consciousness of absolute being.

Three great Gods, origin of the Puranic Trinity, largest puissances of the supreme Godhead, make possible this development and upward evolution; they support in its grand lines and fundamental energies all these complexities of the cosmos. Brahmanaspati is the Creator; by the word, by his cry he creates—that is to say, he expresses, he brings out all existence and conscious knowledge and movement of life and eventual forms from the darkness of the Inconscient. Rudra, the Violent and Merciful, the Mighty One, presides over the struggle of life to affirm itself; he is the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers and complains and submits. Vishnu of the vast pervading motion holds in his triple stride all these worlds; it is he that makes a wide room for the action of Indra in our limited mortality; it is by him and with him that we

rise into his highest seats where we find waiting for us the Friend, the Beloved, the Beatific Godhead.

Our earth, shaped out of the dark inconscient ocean of existence, lifts its high formations and ascending peaks heavenward; heaven of mind has its own formations, clouds that give out their lightnings and their waters of life; the streams of the clarity and the honey ascend out of the subconscious ocean below and seek the super-conscious ocean above; and from above that ocean sends downward its rivers of the light and truth and bliss even into our physical being. Thus in images of physical Nature the Vedic poets sing the hymn of our spiritual ascension.

That ascension has already been effected by the Ancients, the human forefathers, and the spirit of these great Ancestors still assists their offspring; for the new dawns repeat the old and lean forward in light to join the dawns of the future. Kanwa, Kutsa, Atri, Kakshiwan, Gotama, Sunahsepa have become types of certain spiritual victories which tend to be constantly repeated in the experience of humanity. The seven sages, the Angirasas, are waiting still and always, ready to chant the word, to rend the cavern, to find the lost herds, to recover the hidden Sun. Thus the soul is a battlefield full of helpers and hurters, friends and enemies. All this lives, teems, is personal, is conscious, is active. We create for ourselves by the sacrifice and by the word shining seers, heroes to fight for us, children of our works. The Rishis and the Gods find for us our luminous herds; the Ribhus fashion by the mind the chariots of the gods and their horses and their shining weapons. Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hoofed steeds, the libera-

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ted powers of the mind are wide-winged birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of the Soma. Every shining godward Thought that arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realisation and puissant fulfilment. We seek for the shining gold of the Truth; we lust after a heavenly treasure.

The soul of man is a world full of beings, a kingdom in which armies clash to help or hinder a supreme conquest, a house where the gods are our guests and which the demons strive to possess; the fullness of its energies and wideness of its being make a seat of sacrifice spread, arranged and purified for a celestial session.

Such are some of the principal images of the Veda and a very brief and insufficient outline of the teaching of the Forefathers. So understood the Rig Veda ceases to be an obscure, confused and barbarous hymnal; it becomes the high-aspiring Song of Humanity; its chants are episodes of the lyrical epic of the soul in its immortal ascension.

This at least; what more there may be in the Veda of ancient science, lost knowledge, old psycho-physical tradition remains yet to be discovered.

MANDALA ONE

मधुच्छन्दा वैश्वामित्रः

सूक्त १

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥१॥

अग्निः पूर्वभिर्ऋषिभिरीड्यो नूतनैरुत । स देवाँ एह वश्रति ॥२॥

अग्निना रयिमज्ञवत् पोषमेव दिवेदिवे । यज्ञसं वीरवत्तमम् ॥३॥

अग्ने यं यज्ञमध्वरं विश्रवतः परिभूरसि । स इद् देवेषु गच्छति ॥४॥

अग्निर्होता कविऋतुः सत्यश्चित्रश्रयस्त्वमः । देवो देवभिरा गमत् ॥५॥

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत् तत् सत्यमङ्गिरः ॥६॥

उप स्वाम्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥७॥

VAISHWAMITRA MADHUCHHANDAS

SUKTA 1

1. I adore the flame, the vicar, the divine Ritwik of the Sacrifice, the summoner who most founds the ecstasy.

2. The Flame adorable by the ancient sages is adorable too by the new. He brings here the Gods.

3. By the flame one enjoys a treasure that verily increases day by day, glorious, most full of hero-power.

4. O Flame! the pilgrim-sacrifice on every side of which thou art with the envisioning being, that truly goes among the Gods.

5. The Flame, the summoner, the Seer-Will, true and most full of richly varied listenings, may he come a God with the Gods.

6. O Flame! the happy good which thou shalt create for the giver is that Truth and verily thine, O Angiras!

7. To thee, O Flame! we day by day, in the night and in the light, come, carrying by our thought the obeisance.

राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे ॥८॥

स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥९॥

मेधातिथिः काण्वः

सूक्त १२

अग्निं दूतं दृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुम् ॥१॥

अग्निमग्निं हवीमभिः सदा हवन्त विश्वपतिम् । हव्यवाहं पुरुप्रियम् ॥२॥

अग्ने देवाँ इहा वह जज्ञानो वृक्तर्बाहिषे । असि होता न ईड्यः ॥३॥

ताँ उशतो वि बोधय यदग्ने यासि दूत्यम् । देवैरा सत्सि र्बाहिषि ॥४॥

घृताहवन दीदिवः प्रति ष्म रिषतो दह । अग्ने त्वं रक्षस्विनः ॥५॥

MANDALA ONE

8. To thee, who reignest over our pilgrim-sacrifices, luminous guardian of the Truth, increasing in thy own home.

9. Therefore, be easy of access to us as a father unto his son, cling to us for our happy state.

MEDHATITHI KANWA

SUKTA 12

1. We choose Agni, the summoner, the all-knowing, the messenger, the will effective of this sacrifice.

2. To the Lord of the creatures, the bearer of our offerings, the beloved of Many, to every flame the sacrificers ever call with hymns that summon the Gods, One in whom are many dear things.

3. O Fire, thou being born hither bear the Gods for the sacrificer who spreads the holy seat, thou art our desirable summoning priest.

4. O Fire, when thou goest as our envoy, awaken them up who desire our offerings. Take thy seat with the Gods on the holy grass.

5. O Fire, thou who art called by the offerings of clarity, thou shining one, do thou oppose and burn down the haters that confine.

सुसमिद्धो न आ वह देवाँ आने देविष्मते । होतः पावक यक्षि च ॥१॥

श्लोक १३

मेधातिथिः काण्वः

आने शोकेण शोचिषा विरवागिमद्वैतलिभिः । इमं स्तोमं जपस्व नः ॥१२॥

स नः स्ववान आ भर मायत्रेण नवीयसा । रक्षि वीरवलीमिषम् ॥१३॥

स नः पावक दीविबोऽने देवाँ इहे। वह । उप यज्ञं देविउच नः ॥१०॥

यो अग्निं देववीतये देविष्माँ आविवासाति । तस्मै पावक मूळ्य ॥९॥

यत्स्वामाने देविष्मतिर्दूतं देव सपर्यति । तस्य स्म प्राविता भव ॥८॥

कविमग्निनमूय सृष्टि सत्यधमामिषमध्वरे । देवममीववाननम् ॥७॥

अग्निनाग्निनः समिधये कविर्गृहेपतिर्गुवा । देव्याद् जूहोत्यः ॥६॥

MANDALA ONE

6. By the fire is the fire perfectly kindled, the seer, the lord of the house, the youth, the bearer of offering whose mouth receives the offerings.

7. To the divine flame, the seer, him whose law of being is the Truth, the shining one, the destroyer of all evils, approach and chant the hymn of praise.

8. O Flame, O divine messenger, the lord of the offerings who waits on thee, of him become the protector.

9. He who with the offerings approaches the divine force, for the Birth of the Gods, O Purifier, on him have grace.

10. O shining flame, thou who purifiest, hither bear the Gods to our offerings and to our sacrifice.

11. Thou adored by our fresh Gayatri rhythms bring for the felicity and force full of hero's strength.

12. O fire, with thy lustres white, and all thy divine hymns that summon the Gods, come and accept this hymn that we affirm.

MEDHATITHI KANWA

SUKTA 13

1. O Fire! perfectly kindled, bear the gods to him who has the offerings, O Thou who purifiest! Thou summoner! sacrifice to the gods.

महर्षे सती वि चरन्त्यवधौ दिवि स्थानि यानवः ।
 ५ त्वा दूतं वृणीमहे होतारं विप्रवदेत्सम् । ॥३॥

जानासौ अग्निं दधिरे सहोवृषं दिवन्मन्तो विधेम ते ।
 स त्वं नो अद्य युयना इदोविता भवा वाजेषु सन्त्य ॥२॥

अग्निं षक्तेभिर्भवत्वाभिर्योमहे यं सोमिदम्य इळते
 ५ वो यद्विं पुच्छां विधां देवयतीनाम् । ॥१॥

सूक्त ३६

कण्वी धौरः

स्वर्गीयं ब्रह्मैरानुषम् धृतपूळं मनीषिणः । यवान्मत्तस्य वक्ष्याम ॥५॥

अग्रे सुखतमे रथे देवा इळित आ वहे । अग्निं होता मयुर्हितः ॥४॥

नराशांसिमिह प्रियमस्मिन् यज्ञ उप विधे । मयुजिह्वं दिवन्मन्तम् ॥३॥

मयुमन्तं तन्नप्याद् यज्ञं देवेषु नः कवे । अद्या ऊर्णहि वीतये ॥२॥

MANDALA ONE

2 O son of the body! Now make the sacrifice honied for the gods (or full of honey among the gods) for their enjoyment, O seer.

3. Him, the beloved, I call hither to this sacrifice, he who creates the offerings, possessed of honied tongue.

4. O Fire! Thou who art adored, bring here the gods in thy happiest car; (for) thou art the summoner established by man.

5. O Thinkers! spread you the holy seat continuous and true in order, sprinkled with clear offerings (of clarified butter), to where is the vision of immortality.

KANWA GHAURA

SUKTA 36

1. The master of many peoples who labour towards the godhead, we seek for you with words of perfect expression, Agni whom others also everywhere desire.

2. Men hold Agni in them as the increaser of strength. With offerings we dispose the sacrifice for thee, do thou then become today to us perfect-minded and our keeper here in our havings, O thou who art of the truth of being.

3. Thee we choose out for our messenger, the priest of offering who hast universal knowledge; when thou art greatedened in thy being thy flames range wide, thy lustre's touch the heavens.

॥१॥ सः सीदस्व महौ असि शीवस्व देववीतमः ।
वि धूममाने अण्डे सिपेय्य सैव प्रशस्तं दर्शितम्

॥८॥ एतन्तो वृक्षमन्तरं रोदसी अप उरु क्षयाय चकिरे ।
भूवले कण्ठे वेषा शुन्प्याहितः कन्ददरवो गविष्टिषु

॥७॥ तं धीमत्या नमस्विन उष स्वराजमासते ।
द्वेजामिभरति मनुषः समिधते तितिवर्षी अति सिधः

॥६॥ त्वे इदमन् सुभगे प्रविष्ट्य विवमो हृषते हविः ।
स त्वं नो अह सुमना उतापरं प्रीष्ट देवान्सुवीर्या

॥५॥ मन्त्रो होता गृहपतिरन्तं कृतो विद्यामसि ।
त्वे विदवा संतापित वता भ्रूवा पापि देवा अकृण्वत

॥४॥ देवासस्त्वा वरुणो मित्रो अश्वमा सं कृतं प्रत्नमिधते ।
विदवं सो आन जयति त्वया धनं परते ददाता मयः

MANDALA ONE

4. The gods even Varuna and Mitra and Aryaman light thee utterly, the ancient messenger; all wealth that mortal conquers by thee, O Agni, who to thee has given.

5. Thou art the rapturous priest of the sacrifice and master of this house and the envoy of creatures; in thee are met together all the steadfast laws of action which the gods have made.

6. It is in thee, O Agni, young and mighty, because thou art rich in joy that every offering is cast, therefore do thou today and hereafter, perfect of mind, offer to the gods perfected energies.

7. He it is, whom as the self-ruler men who have attained submission adore; by the greatness of the oblation men light entirely Agni when they have broken through their opposers.

8. They smite Vritra the coverer and pass beyond the two firmaments, and they make the wide kingdom their home. May the mighty One become in Kanwa a luminous energy fed with the offerings, the Steed of Life neighing in the pastures (stations) of the kine.

9. Take thy established seat; wide art thou, shine in thy purity revealing utterly the godhead; pour forth, O thou of the sacrifice, thy red active smoke of passion, thou wide-manifested, that full of vision.

- ॥१५॥ पाहि रोषत उत वा जिवांसली बहे-झूनी पविष्य
पाहि नो अमने रक्षसः पाहि धूर्तेरालः ।
- ॥१४॥ ऊर्ध्वो नः पाह्येहेसो नि केवना विद्वं समिधं दहे ।
ऊर्ध्वो न ऊर्ध्वोऽवराधाय जीवसे विदा देवेषु नो दुःखः
- ॥१३॥ ऊर्ध्वो वाजस्य सनिता यदज्जामिधविध-ईविधायामहे
ऊर्ध्व ऊर्ध्व ऊर्ध्व अतये तिळा देवो न सविता ।
- ॥१२॥ त्वं वाजस्य श्रुत्यस्य राजसि स नो मूढ महो असि
रायस्युधिव स्वधावोऽस्ति हि तेजने देवेवाप्यम् ।
- ॥११॥ तस्य प्रेषो दीदधुस्त्वन्ममा ऋवस्त्वन्ममिन् वध्यामसि
यममिन् मेध्यातिथिः कव ईध ऋतादिध ।
- ॥१०॥ यं त्वा देवासो मनवे दधुरिह यजिष्यं ह्यवहाहेन ।
यं कवो मेध्यातिथिवन्तस्पर्तं यं वेषा यमपस्वतः

MANDALA ONE

10. Even thou whom the gods have set here for man most strong for the sacrifice, O bearer of the offering, whom Kanwa Medhyatithi has established as a seizer for him of his desired wealth, whom the mighty Indra and all who establish him by the song of praise;

11. Even that Agni whom Medhyatithi Kanwa has kindled high upon the Truth, may his impulses blaze forth, him may these fulfilling Words, him, even Agni, may we increase.

12. Complete our felicities, O thou who hast the self-fixity; for with thee, O Agni, is effectivity in the gods; thou rulest over the wealth of inspired knowledge. Show thou then favour to us, great art thou.

13. Utterly high uplifted stand for our growth, like the god Savitri; it is from these heights that thou becomest the saviour of our store when we call on thee...

14. High-raised protect us from the evil by the perceiving mind, burn utterly every eater of our being; raise us too on high for action, for life; distribute among the gods our activity.

15. Protect us, O Agni, from the Rakshasa, protect us from the harm of the undelighting, protect us from him who assails and him who would slay us, O Vast of lustre, O mighty and young.

- ११८०॥ रक्षस्विनः सवसिमे यागुमावतो विदेवं समन्त्रिणं बहे
 त्वेषासो आनरेमवन्तो अर्वायो भीमासो न प्रतीतये ।
- ११८१॥ नि त्वामाने मनुदंष्ट्रे ज्योतिर्जनाय शश्वते ।
 वीदेय कण्व ऋतुजात उक्षितो यं नमस्त्यन्ति कृष्टयः
- ११८२॥ अग्निना तुर्वशं पदं परावत उयादेवं हेवामहे ।
 अग्निनयधववास्तवं बृहदंष्ट्रं तुर्वीत वस्यवे सहः
- ११८३॥ अग्निः प्रावन् मित्रोत संध्यातिथिमग्निः साता उपस्वितम्
 अग्निवदंस्ते सुवीथमग्निः कण्वाय सौभागम् ।
- ११८४॥ एनेव विवर्धिव जहिराण्यस्तगुर्वजस्य यो अस्मद्भुक् ।
 यो मयः विवरीते अत्यवृत्तिमर्षि नः स त्रिपुत्रीशत

MANDALA ONE

16. As with thick falling blows scatter utterly (or scatter like clouds to every side) all the powers of undelight, O devourer of their force (or destroyer of affliction), and him who would do us harm; whatsoever mortal being exceeds us by the keenness of his actions, may he not as our enemy have mastery over us.

17. Agni has won perfected energy for Kanwa and has won perfected enjoyment; Agni protects for him all friendly things, Agni keeps ever in safe being Medhyatithi who has confirmed him by the song of praise.

18. By Agni we call Turvasha and Yadu from the upper kingdoms; Agni has led to a new dwelling Brihad-ratha and Turviti (or Turviti of wide delight), a power against the foe.

19. Man establisheth thee within, O Agni, as a light for the eternal birth; mayest thou burn brightly in Kanwa manifested in the Truth and increased in being, thou to whom the doers of action bow down.

20. Impetuous, O Agni, and forceful are thy flames, terrible and not to be approached; always thou do burn utterly the powers who detain and the powers who are vessels of suffering, yea, every devourer.

जामिः सिन्धूनां आनेव स्वस्वामिभ्योऽथ राजा वनान्यसि ।
पट्टालजाले वना व्यस्यावतिनहे दालि रोसा पृथिव्याः ॥१॥

पृष्टिनं रथा क्षितिनं पृथ्वी निरिनं भुजम क्षौद्रं न शंसु ।
अप्यो नाजमन्तसंग्रामतवतः सिन्धूने क्षौद्रः क इ वराते ॥३॥

अतस्य देवा अन् वना गामुर्वत्यरिष्टिर्हो न भूम ।
वधन्तीमापः पन्था सुविशिष्टवर्मतस्य योना गामुं भुजालम् ॥२॥

पञ्चवा न तामुं गृहे चतन्तं नमो भुजानं नमो बहेत्तम् ।
सजोषा धीराः पद्वेत्तं मधुप त्वा सीदन्निवद्वे पञ्चवाः ॥४॥

सुक्तं ६५

परार्द्धारः शोषस्तः

MANDALA ONE

PARASARA SHAKTYA

SUKTA 65

1. He hides himself like a thief with the cow of vision in the secret cavern, he takes to himself our adoration, and thither he carries it.¹ The thinkers take a common joy in him, they follow him by his footprints; all the Masters of sacrifice come to thee, O Flame, in the secrecy.

2. The Gods follow after him the law of the workings of Truth. He stands encompassing all as heaven the earth. The Waters make him grow increasing in his bulk by their toil,² the Flame well-born in their womb, in the abode of the Truth.

3. He is as if a delightful thriving, he is like the earth our wide dwelling-place. He is enjoyable like a hill and bliss-giving like fast-running water. He is like a charger in the battle rushing to the gallop and like a flowing river,³ who shall hedge in his course?

4. He is the close comrade of the Rivers as is a brother of his sisters. He devours the earth's forests as a king his enemies. When driven by the breath of the wind he ranges around the forests, the Flame tears asunder the hairs of Earth's body.

¹ or better, he takes to himself our surrender, he carries with him our surrender.

² or, by their chant,
or, like a sea in its motion,

कुरोकराविः कुरुतं नित्यो जायते योनावरं विरक्तम् ।
विशो यदश्यादृष्टो न विध्यं रथो न रक्तो रथः समस्त ॥३॥

दाधार क्षेममोको न रथो यवो न पक्वो जलो जानाम् ।
अपिनं स्तुभ्या विध्यं प्रशस्तो वाजी न प्रीतो ययो दधाति ॥४॥

रथिनं विशा सूर्यो न संव्यायुतं प्राणो नित्यो न सूर्यः ।
तक्वा न योनिवर्तना विषादित पयो न धनः श्रुतिविश्रया ॥५॥

सुक्त ३६

स्वसित्यस्य हंसो न सीदन् अक्वा अतिष्ठो विद्यापुष्पसूते ।
सीयो न वेधा अतप्रजातः पशुनं शिवा विमर्शरेमाः ॥६॥

MANDALA ONE

5. He breathes in the Waters like a seated swan. Waking in the dawn he has power by the will of his works to give knowledge to the peoples. He is like the God of the Wine, born of the Truth and a creator. He is like a cow with her new-born. He is wide-spreading and his light is seen from afar.

SUKTA 66

1. He is like a wealth richly diverse and like the all-seeing of the Sun. He is as if life and the breath of our existence, he is as if our eternal child. He is like a galloper bearing us. He clings to the forests: he is like a cow with her milk. He is pure-bright and wide is his lustre.

2. He holds all our good like a pleasant home; he is like ripe corn. He is a conqueror of men and like a chanting Rishi; there is word of him among the folk: he is as if our exultant steed of swiftness; he upholds our growth.

3. He is light in a house difficult to inhabit;¹ he is as a will ever active in us; he is like a wife in our abode and sufficient to every man. When he blazes wonderfully manifold, he is like one white in the peoples: he is like a golden chariot; he is a splendour in our battles.

¹ or, he is a light difficult to kindle;

विदन्तीमत्र नरो धियया हृदा यत्तद्वत्तन्मया अशंसन् ॥३॥
 हृत्ते दधानो नृणा विदवान्यसे देवानवादाद्गृही निषीदन् ।

वनेषु जायमानेषु मित्रे वृणीते श्रुष्टि राजेवाजुषम् ।
 क्षमा न साधुः कुरु भद्रो भव त्वाधीहीना हव्यवाद् ॥४॥

सप्त ७३

न वद्वराया वयं वसन्त्यास्मि न गावो नक्षन् इक्ष्म ।
 सिधुर्न क्षोदः प्र नीवीरेनीषवन् गावः स्वर्दशीके ॥५॥

सेनेव सृष्टासं दधान्यस्वर्न दिद्युर्वेषप्रतीका ।
 यमो ह जातो यमो जानिव जातः कनीना पतिवर्तनीनाम् ॥४॥

MANDALA ONE

4. He is like an army running to the charge and puts strength in us: he is like the flaming shaft of the Archer with its keen burning front. A twin he is born, a twin he is that which is to be born: he is the lover of the virgins and the husband of the mothers.

5. We by your movement, we by your staying, come to him when his light is kindled as the cows come home to their stall. He is like a river running in its channel and sends in his front the descending Waters: the Ray-Cows move to him in the manifesting¹ of the world of the Sun.

SUKTA 67

1. He is the conqueror in the forests; in mortals he is a friend: he chooses inspiration as a king an unaging councillor. He is as if our perfect welfare;² he is like a happy will just in its thinking and becomes to us our priest of the call and the bearer of our offerings.

2. He holds in his hands all might: sitting in the secret cave he upholds³ the gods in his strength. Here men who hold in themselves the Thought come to know him when they have uttered the Mantras formed by the heart.

¹ or, when the Sun appears.

² or, a perfecting good;

³ or, establishes

आदिदे विदेवे अर्त्तं ज्यन्त शुकलाद्यदेव जीवो जनिष्ठाः ।
अजान विदेवे देवदेव नाम अर्त्तं सपत्नी असमवेवः ॥११॥

अशौन्यं स्यादिदेव अर्त्तः स्याद्विदेववरममर्त्तव्यापित् ।
परि पदेवामको विदेवेवो देवानां महित्वा ॥१॥

३८

वि यो वीर्यस्य रोधमहित्वोल प्रजा जल प्रवृत्तनः ।
वितिरयां दसे विदेवायः सद्येव वीरः समाय सक्रः ॥५॥

य इह विक्ते गृहे। अवनमा यः समाह धारामृतस्य ।
वि यो वृत्तन्यता सपत्न आदिदेवस्य प्र ववावात्स ॥१॥

अतो न शो वाधार पृथिवीं तत्तम्य शो मन्त्रेभ्यः सत्यः ।
प्रिया पवति पदवो नि पाहि विदेवायुतने गृहे गृहे गाः ॥३॥

MANDALA ONE

3. As the unborn he has held the wide earth, he has up-pillared heaven with his Mantras of truth. Guard the cherished footprints of the Cow of vision; O Fire, thou art universal life, enter into the secrecy¹ of secrecies.

4. He who has perceived him when he is in the secret cave, he who has come to the stream of the Truth, those who touch the things of the Truth and kindle him,—to such a one he gives word of the Riches.

5. He who in the growths of earth holds up his greatnesses, both the progeny born and what is in the mothers, he is Knowledge in the house of the Waters, and life universal; the thinkers have measured and constructed him like a mansion.

SUKTA 68

1. The²carrier, burning, he reaches heaven. He unravels the nights and uncovers the stable and the moving; for this is the one God who envelops with himself the grandeurs of all the Gods.

2. All cleave² to thy will of works when, O God, thou art born a living being from dry matter. All enjoy the Name, the Godhead; by thy movements they touch Truth and Immortality.

¹ or, the secrecy of the secret Cave.

² or, take joy in

क्षेया अर्द्धतो अग्निर्विजानन्मथनं गीतां स्वाध्या प्रवेनाम् ।
जन न दोष आर्द्धयः समस्य निषतो रथो वरेण ॥२॥

दोक्तः द्वादशवर्ष उषो न जायः पया समीची विवो न ज्योतिः ।
परि प्रजानः ऋता वसंथ भूवो देवानां पिता पुत्रः सन् ॥१॥

संस्कृत ६९

पितृन् पुत्राः ऋतं व्रतन् श्रोतव्यं अस्य शास्त्रं वृत्तम् ।
वि राय औष्णिह्ये वृत्तः पुष्टयः पित्रो नाकं स्वर्णिमर्द्धमनाः ॥५॥

दोता निषतो मनोरथस्य स विन्वासा पती रथोणाम् ।
इच्छन् रेतो मिथस्तनूषु सं जानत स्वर्द्धक्षरमूरः ॥४॥

ऋतस्य प्रेषा ऋतस्य धीतिर्विद्वत्पुर्वद्वे अपांसि चक्रुः ।
पत्युभ्यं दाशाली वा ते शिक्षातस्मं विविकत्वनापि दयस्व ॥३॥

MANDALA ONE

3. He is the urgings of the Truth, the thinking of the Truth, the universal life by whom all do the works. He who gives to thee, he who gains¹ from thee, to him, for thou knowest, give the Riches.

4. He is the priest of the sacrifice seated in the son of Man: he verily is the lord of these riches. They desire the seed mutually in their bodies; the wise by their own discernings come wholly to know.

5. Those who listen to his teaching, those who are swift to the journey, serve gladly his will as sons the will of a father. He houses a multitude of riches and flings wide the doors of the Treasure. He is the dweller within who has formed heaven with its stars.

SUKTA 69

1. Blazing out brilliant as the lover of the Dawn, filling the two equal worlds² like the Light of Heaven, thou art born by our will and comest into being all around us; thou hast become the father of the Gods, thou who art the Son.

2. The Fire having the knowledge is a creator³ without proud rashness; he is as if the teat of the Cows of Light, the sweetener⁴ of the draughts of the Wine. He is as one blissful in a man, one whom we must call in; he is seated rapturous in the middle of the house.

¹ or, learns from thee,

² or, the two Companions

³ or, ordainer of things

⁴ or, taster of all foods

अनेम पूवोर्यां मनीषा अग्निः सुशोको विदेवान्मयथाः ।
अ॥ देव्यानि वता विक्किवना मातृषस्य ज्ञानस्य ज्ञान ॥१॥

७० संत

उषो न जारो विमवोषः संज्ञातस्त्वचिकेतदस्मै ।
अना वदन्तो वुरो व्युवधवन्त विदेव स्वर्दशोके ॥५॥

नकिळ एता वता भिनन्ति नय्यो यदेभ्यः अष्टि वकथ ।
तत् ते वंसी यददेत्समातर्नीम्यद्वृषन्तो विवेरपांसि ॥४॥

पुत्रो न जालो रवो वुरोण वाजो न प्रोतो विशो वि तारोत् ।
विशो यद्वृत् नयिः संनीळा अग्निदवत्वा विदेवान्मयथाः ॥३॥

MANDALA ONE

3. He is born to us as if a son rapturous in our house; like a glad horse of swiftness he carries safe through their battle the peoples: when I call to the beings who dwell in one abode with the Gods,¹ the Flame attains all godheads.

4. None can impair the ways of thy workings when for these gods² thou hast created inspired knowledge. This is thy work that yoked with the Gods, thy equals, thou hast smitten,³ that thou hast scattered the powers of evil.

5. Very bright and lustrous is he like the lover of Dawn. May his form be known and may he wake to knowledge for this human being, may all bear him in themselves, part wide the Doors and move⁴ into the vision of the world of the Sun.

SUKTA 70

1. May we win the many Riches, may the Fire, flaming high with his light, master by the thinking mind, take possession of all things that are, he who knows the laws of the divine workings and knows the birth of the human being.

¹ or, with men,

² or, these men

³ or, that thou hast slain,

⁴ or, come to the seeing of the Sun.

साधुर्न गृह्यतेऽस्तेषु शूरो यानेव श्रीमत्स्त्वेषः समन् ॥६॥

गोषु प्रशस्तिं वनेषु विषे भरत विदेव बलिं स्वर्गः ।
वि त्वा नरः पुत्र्या सपथान्यगुर्न जिज्ञेवि वेद्ये भरत ॥५॥

वर्धन्यं पूर्वोः क्षमा विख्याः स्थातिवदधममप्रवर्तनम् ।
अरावि होला स्वनिषत्तः कृपवन्निषदवान्यपांसि सत्या ॥४॥

स हि क्षमावा अनी रयीणा दादाद्यो अस्मा अरं सुकृतः ।
एता विष्णुत्वा भूमा नि पाहि देवानां जन्म सतीव विद्वान् ॥३॥

गर्भो यो अपां गर्भा वनानां गर्भदेव स्थानां गर्भदेवस्थानम् ।
आदौ विवदस्मा अन्तर्दुरीणो विद्यां न विदवो अमृतः स्वाधीः ॥२॥

MANDALA ONE

2. He is the child of the waters, the child of the forests, the child of things stable and the child of things that move. Even in the stone he is there for man, he is there in the middle of his house,—he is as one universal in creatures; he is the Immortal, the perfect thinker.

3. The Fire is a master of the nights, he gives of the Riches to him who prepares for him the sacrifice with the perfect words. O thou who art conscious, guard, as the knower, these worlds, and the birth of the Gods, and mortal men.

4. Many nights of different forms have increased him, the Fire who came forth from the Truth, who is the stable and the moving: the priest of the call, he is achieved for us, seated in the sun-world,¹ making true all our works.

5. Thou establishest word of thee in the Ray-Cow and in the forests; it is as if all were bringing the sun-world as offering. Men in many parts serve thee and gather in knowledge as from a long-lived father.

6. He is like one efficient in works and hungry to seize, heroic like one shooting arrows, terrible like an assailant charging, he is a splendour in our battles.

¹ or, the sun,

महे यत्पिम्ब ३० रसं दिव कसव त्मरपञ्चोत्पत्तिकवाम् ।
सैजवस्ता खँषता दिवमस्म स्वाया देवा दुहितरि त्वारि धावे ॥५॥

मयीष्टदो विभूतो मातरिदवा गृहेणै स्थाने जन्मो भवे ।
आदौ राजे न सहोपले सवा सवा देव्य भूवावाणे विवाध ॥१॥

[illegible]

वार्त्तं विद्ं वृद्धे पितरौ न उद्यत्यद्दं कलशद्वितीयेन रत्नं ।
वर्षादेवो ब्रह्मेणो गार्गिसम् अहः स्वर्वावर्षाद्विः कृत्स्नैः ॥२॥

[illegible]

SUKTA 71

1. The Mothers who dwell in one abode, desiring came to him who desired them and gave him pleasure as to their eternal spouse: the sisters took joy in him as the Ray-Cows in the Dawn when she comes dusky, flushing red, then shining out in rich hues.

2. Our fathers by their words broke the strong and stubborn places, the Angiras seers shattered the mountain rock with their cry; they made in us a path to the Great Heaven, they discovered the Day and the sun-world and the intuitive ray and the shining herds.

3. They held the Truth, they enriched the thought of this human being; then, indeed, had they mastery and understanding bearing wide the Flame, the powers at work go towards the gods making the Birth to grow by delight.

4. When the Life-Breath borne pervadingly within has churned him out in house and house he becomes white and a conqueror. Then, indeed, he becomes the Flaming Seer and companioning us goes on an embassy as for a powerful king.

5. When he had made this sap of essence for the great Father Heaven, he came slipping downward, one close in touch, having knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the flaming energy in his own daughter.

मा नो अग्नौ सख्या पित्र्याणि य मर्षिष्ठा अग्निं विवर्द्धकविः सन् ।
नमो न ह्य्वाग्निमा भिनाति पुरा तस्या अग्निशस्त्रोत्तरधीहि ॥१०॥

मनो न योऽवतः सद्य एत्येकः सवा सौरो वस्व देवा ।
राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥९॥

आ यदिव नृपति तेज आनदं हृषि देवो निषिक्तं द्यौरभ्योके ।
अग्निः शर्वमनवरुं यवानं स्वाध्वं जनयन्मृदयन्व ॥८॥

अग्निं विवरा अग्निं पृथः सवन्ते समृद्धं न सवतः सप्त यज्ञैः ।
न जातिमिषिषि विविकते वयो नो विदा देवेषु प्रमर्ति विविक्रवान् ॥७॥

स्व आ यत्सुभ्यं वम आ विभति नमो वा दासाहुडालो अन्तु ह्यन् ।
वर्षो अग्नौ सद्य अस्व दिवद्वो यासद्वाया सरथं यं जुनाति ॥६॥

MANDALA ONE

6. He who kindles the light for thee in thy own home and offers obeisance of surrender day by day and thy desire is towards him, mayst thou in thy twofold mass, increase his growth, he whom thou speedest in one car with thee, may he travel with the riches.

7. All satisfactions cleave to the Fire as the seven mighty rivers join the ocean. Our growth of being has not been perceived by thy companions, but thou who hast perceived, impart¹ to the gods thy knowledge.

8. When a flame of energy came to this King of men for impelling force, when in their meeting Heaven was cast in him like pure seed, the Fire gave birth to a might,² young and faultless and perfect in thought and sped it on its way.

9. He who travels the paths suddenly like the mind, the Sun, ever sole is the master of the treasure: Mitra and Varuna, the Kings with beautiful hands, are there guarding in the Rays³ delight and immortality.

10. O Fire, mayst thou not forget⁴ ancient friendships, thou who art turned towards us as the knower and seer. As a mist dims a form, age diminishes us; before that hurt falls upon us,⁵ arrive.

¹ or, gain for us knowledge in the Gods.

² or, a host. It may mean the army of the life-gods, *Marutām śardhaḥ*.

³ *goṣu*, in the Ray-Cows, the shining herds of the Sun

⁴ or, neglect or wipe out

⁵ or, give heed, before that assault comes upon us.

संजानाना उप सीदन्नाभिभू पत्नीवन्तो नमस्तु नमस्तु ।
 रिरिववांसस्तन्वः कृण्वन् स्वाः सखा सख्युर्नामिषि रक्षमाणाः ॥५॥

आ रोदसी ब्रह्मो वैवदनाः प्र रक्षया जग्मरे यज्ञियासः ।
 विदन्मती नोमधिता विकिञ्चानानि पदे परसे तस्मिन्वांसम् ॥४॥

विषो यदन्तं शरदस्त्वामिषिच्छिन्नं धूनेन श्रुचयः सपयान् ।
 नामानि विद्विधरे यज्ञियापान्यद्वयन्त तन्वः सुजाताः ॥३॥

अस्मे वत्सं परि एतं न विन्दन्तिच्छन्तो विद्वे अमृता अमृताः ।
 अमृगवः पदव्यो विधधारास्तस्यैः पदे परसे चावान्ते ॥२॥

ति काव्या वेधसः शिवतस्करुहेस्ते दधानो नयं पुञ्जि ।
 अग्निर्भुवद्विपयतो रथीणा सखा चकोणा अमृता विद्वदा ॥१॥

ॐ ७२

MANDALA ONE

SUKTA 72

1. He forms within us the seer-wisdoms of the eternal Creator holding in his hand many¹ powers of the god-heads. May Fire become the treasure-master of the riches, ever fashioning² all immortal things.

2. All the immortals, the wise ones, desired but found not in us the Child who is all around; turning to toil on his track, upholding the Thought, they stood in the supreme plane, they reached the beauty of the Flame.

3. When for three years, O Fire, they worshipped thee, the pure ones thee the pure, with the clarity of the light, they held too the sacrificial Names, their bodies came to perfect birth and they sped them on the way.

4. The masters of sacrifice discovered and in their impetuous might bore the Vast Earth and Heaven, then the mortal knew them and by his holding of the upper³ hemisphere perceived the Fire, standing in the supreme plane.

5. Utterly knowing him they with their wives came and knelt before him and adored with obeisance the adorable. They made themselves empty and formed their own bodies guarded in his gaze, friend in the gaze of friend.

¹ or, many Strengths

² or, fashioning together all immortal things.

³ *nemi*, the half, referring apparently to the Great Heaven, "*bṛhad dyauh*" the upper half beyond which is the supreme plane.

अथ क्षरन्ति सिन्धवो न स्रष्टाः प्र जीवीर्यम् अक्षीरजानम् ॥१०॥
अथि अथ नि दधुवार्कमस्मिन्दवो यदक्षी असन्त अक्षयन् ।

आ ये विरवा स्वपयानि तस्यः ऊष्वानासो असन्तवय गावुम् ।
सखी सहेन्द्रः पृथिवी वि तस्य माता पुत्रैरद्विधिवधुषे वेः ॥१॥

स्वाधयो दिव आ सप्त यज्ञी रयौ दुरो व्यन्ता अजानम् ।
विदद् गाव्यं सरमा दृढैर्मवृ योना नु कं मानवी योजते विद् ॥८॥

विष्टा अने वयुनानि क्षीतानां ध्यानवक्त्रैश्च जीवसे धाः ।
अन्तर्विष्टा अखनी देवयानानानन्दो दूतो असवो देविर्वष्ट ॥७॥

विः सप्त यद् गृह्णानि त्वे इत्यद्विद्विनिहितो यज्ञियासः ।
तेयो रक्षन्ते असन्तं सजोषाः पञ्चोच्च स्थानैश्चरथं च पाहि ॥६॥

MANDALA ONE

6. When the masters of sacrifice have found hidden in thee the thrice seven secret planes, by them they guard with one mind of acceptance Immortality. Protect the Herds, those that stand and that which is mobile.

7. O Fire, thou art the knower of our knowings, ordain for the people an unbroken succession of strengths that they may live. The knower within of the paths of the journey of the gods, thou hast become a sleepless messenger and the carrier of the offerings.

8. The seven mighty Rivers from Heaven, deep-thinking, knowers of the Truth, knew the doors of the treasure; Sarama discovered the mass of the Ray-Cow, the strong place, the wideness, and now by that the human creature enjoys bliss.

9. These are they who set their steps on all things that have fair issue, making a path towards immortality. Earth stood wide in greatness by the Great Ones, the Mother infinite with her sons came to uphold her.

10. When the immortals made the two eyes of Heaven, they set in him the splendour and the beauty. Then there flow as if rivers loosed to their course; downward they ran, his ruddy mares, and knew, O Fire.

वि पृक्षो अने मधवानी अर्धमूर्ति सूर्यो दवती विरवमायुः ।
सनेम बाज समिधवेद्यो मासं देवेषु श्वसे दधानाः ॥५॥

तं रत्ना नरो दस आ नित्यमिदमने सवन्त क्षितिषु ध्रुवायु ।
अथि द्युनं नि दधुर्मुदित्मन्मया विरवामुबुद्धेणो रयीणाम् ॥४॥

देवो न यः पूर्ववर्ति विरवधामा उपक्षति हितमिधो न राजा ।
पुरःसदः शमसदो न वीरा अनवद्या पतिर्जुष्टेव नारी ॥३॥

देवो न यः संविता सत्यमन्मा ऋता निपाति वृजनाति विरवा ।
गुह्यशस्त्रो अमतिनं सत्य आत्मेव रोवो विधिषाधयो भूते ॥२॥

रयिनं यः पूर्ववर्ति वयोधाः सुप्रणीतिविचक्रिषो न शोभुः ।
स्थानशरीरतिथिनं प्रीणानो होतेव सद्य विधतो वि तारीव ॥१॥

सूक्त ७३

MANDALA ONE

SUKTA 73

1. He is like an ancestral wealth that founds our strength, perfect in his leading like the command¹ of one who knows, he is like a guest lying happily well-pleased, he is like a priest of invocation and increases the house of his worshipper.

2. He is like the divine Sun true in his thoughts and guards by his will all our strong places; he is like a splendour manifoldly expressed, he is like a blissful self and our support.²

3. He is like a God upholding the world and he inhabits earth like a good and friendly king: he is like a company of heroes sitting in our front, dwelling in our house; he is as if a blameless wife beloved of her lord.

4. Such art thou, O Fire, to whom men cleave kindled eternal in the house in the abiding worlds of thy habitation. They have founded within upon thee a great light; become a universal life holder of the riches.

5. O Fire, may the masters of wealth enjoy thy satisfactions, the illumined wise Ones givers of the whole of life: may³ we conquer the plenitude from the foe in our battles holding our part in the Gods for inspired knowledge.

¹ or, the teaching

² or, he is one to be meditated on (upheld in thought), blissful like the self.
or, warriors in the battles may we conquer the plenitude.

एता ते अग्न उवाचानि वेधा जाह्नानि सन्तु मनसे हृदे च ।
शक्यम रायः सिधुरे यमं तेऽपि श्रवो देवमवतं दधानाः ॥१०॥

अवर्तुरन अवर्तु नमिरेवोरवारिवयमा लोताः ।
कुंआनासः पिर्वितत्स राया वि सूर्यः शालहिमा नो अद्यः ॥१॥

॥८१॥ अथ च ।
अनन्तं भवति तदा अनन्तं ते स्थाने मयवाना वयं च ।

ते अने सुमिल मिश्रमाणाले दिवि श्रवो दधिर पत्रियासः ।
नक्ता व वर्येवसा विखे कृष्ण व वण्मण्ण व स धुः ॥१॥

ॐ तस्य हि धूर्तवो वादधानाः स्मर्द्धन्ताः पीपयन्त धूम्रवताः ।
परवतः सुमतिं विश्रमाणा वि सिन्धवः समया सखिरुद्रिम् ॥३॥

MANDALA ONE

6. The milch-cows of the Truth, enjoyed¹ in heaven, full-uddered, desiring us, have fed us with their milk: praying for right-thinking from the Beyond the Rivers flowed wide over the Mountain.

7. O Fire, in thee praying for right-thinking, the masters of sacrifice set inspired knowledge in heaven: they made night and dawn of different forms and joined together the black and the rosy hue.

8. The mortals whom thou speedest to the Treasure, may we be of them, the lords of riches and we. Filling earth and heaven and mid-air thou clingest to the whole world like a shadow.

9. O Fire, safeguarded² by thee may we conquer the war-horses by our war-horses, the strong men by our strong men, the heroes by our heroes; may our illumined wise ones become masters of the treasure gained by the fathers, and possess them living a hundred winters.

10. O ordainer of things, O Fire, may these utterances be acceptable to thee, to the mind and to the heart; may we have strength to control with firm yoke thy riches, holding in thee the inspired knowledge enjoyed³ by the gods.

¹ or, shared by heaven,

² or, upheld

³ or, distributed by the gods.

स हि पुरु विदो जसा विरमना
 दीद्यानी भवति द्रुहेतरः परानु द्रुहेतरः ।
 दीळ विरुत्य समनी श्रुवदनेव यत्स्वरम् ।
 निषदेमाणी यमने नायने भवासेदो नायने ॥३॥

यजिष्ठं त्वा यजमाना हिवेस
 ज्येष्ठमङ्गीरसा विप्र मन्मथि- विप्रमिः शुक मन्मथिः ।
 परिजमानमिव हां दीतारं चरणीनाम् ।
 शोचिकेयं वृषणं यमिमा विप्रः प्रावन्तु जलये विप्रः ॥४॥

अग्निं दीतारं मन्ये दातवन्
 वसुं धूर्तं सहस्रीं जातवेदसं विप्रं न जातवेदसम् ।
 य ऊर्ध्वया स्वधरो देवी देवाय्य कृणु ।
 धैतस्य विश्वाहितमन् वीष्ट शोचिषा ५५ ज्येष्ठानस्य सर्पिषः ॥५॥

सूक्त १२७

पदेवो देवोदासिः

DAIVODASI PARUCCHEPA

SUKTA 127

1. I meditate on the Fire, the priest of the call, the giver of the Treasure, the son of force, who knows all things born, the Fire who is like one illumined and knowing all things born.

The Fire who perfect in the pilgrim-sacrifice, a God with his high-lifted longing¹ hungers with his flame for the blaze of the offering of light, for its current poured on him as an oblation.

2. Thee most powerful for sacrifice, as givers of sacrifice may we call, the eldest of the Angiras, the Illumined One, call thee with our thoughts, O Brilliant Fire, with our illumined thoughts, men's priest of the call,² who encircles all like heaven, the Male with hair of flaming-light whom may these peoples cherish for his urge.

3. Many things illumining with his wide-shining energy he becomes one who cleaves through those who would hurt us, like a battle-axe he cleaves through those who would hurt us, he in whose shock even that which is strong falls asunder, even what is firmly fixed falls like trees; overwhelming with his force he toils on and goes not back, like warriors with the bow from the battle he goes not back.

¹ or, high uplifted lustre seeking for the Gods

² or, the priest of the call for men who see

स हि शर्वो न साकलं तु विवर्णा-
 रन्तस्वतीष्वर्वास्तिवर्णान्तिवर्णिनः ।
 आदृष्टव्यान्पादति- धृष्टस्य कुरुद्वेगा ।
 अथ स्मास्य द्वेवती
 द्वेवतीवती विवरे ज्वलन् पत्नी नरः शूभे न पत्न्याम् ॥६॥

तप्तस्य पृथग्परासु धीमहि
 नक्तं यः सुदृशितरो विवातरा- दधार्मुषे विवातरात् ।
 आदृष्टव्यान्पादवद् वीळं शम्भुं न सूनवे ।
 भक्तमभक्तमवो व्यन्ती अजरा अनयो व्यन्ती अजराः ॥५॥

द्वेवती विवरे अन्तु द्वेवती विवरे
 त्वेजिष्ठोऽभिभवास्तिवर्णवसे ज्ञानय द्वावर्णवसे ।
 य यः पुष्कलि गार्हते तक्षद्वेव शोचिषा ।
 स्थिरा विवरा नि स्थिरा ज्ञाना नि स्थिराणि विवर्णवसे ॥४॥

4. Even things strongly built they give to him as to one who knows: one gives for safeguarding by his movements of flaming-power, gives to the Fire that he may guard us. Into many things he enters and hews them with his flaming light like trees, even things firmly fixed he tears by his energy and makes his food by his energy even things firmly fixed.

5. We meditate on¹ that fullness of him on the upper levels, this Fire the vision of whom is brighter in the night than in the day, for his undeparting life brighter than in the day. Then does his life grasp and support us like a strong house of refuge for the Son,—ageless fires moving towards the happiness enjoyed and that not yet enjoyed, moving his ageless fires.

6. He is many-noised like the army of the storm-winds² hurrying over the fertile lands full of our labour, hurrying over the waste lands. He takes and devours the offerings, he is the eye of intuition of the sacrifice in its due action; so all men follow with pleasure the path of this joyful and joy-giving Fire, as on a path leading to happiness.

¹ or, we hold

² or, in the esoteric sense, the army of the Life-Powers moving with fertilising rain over our tilled and our waste lands.

य वो महै सहसा सहस्वत
उषवृद्धे पशुषु गानये स्तोमो बभूवन्त्ये ।
यति यदौ देविष्वमानं विदवासु सासु जागृवे ।
अये रेभो न जरत ऋषणां जौहिहित ऋषणाम् ॥१०॥

रमानं सहसा सहन्तमः
शुष्मन्तमो जायसे देवतातये रयिने देवतातये ।
शुष्मन्तमो हि ते मदी शुष्मन्तम उत क्रतुः ।
अथ स्मा ते परि चरन्त्यजर श्रुद्धीवानो गाजर ॥११॥

विदवासां न्या विशां पतिं देवामहे
सर्वसां समानं दत्तपतिं भूवे सत्यपिबहिंसं भूवे ।
अतिथिं मानुषाणां पिबुर्न यस्यासया ।
अमां च विद्वे अमनास आ यया हव्या देवेवा ययः ॥१२॥

दित्वा यदौ कीर्त्तासो अभिष्टवो
नमस्त्यन्त उपवीचन्त भूगवो मन्तन्तो दाशा भूगवः ।
अतिनीरो वसूनां श्रुविष्यां धार्गरेषाम् ।
प्रियां अपिषीं वीनिषीष्ट मेधिर आ वीनिषीष्ट मेधिरः ॥१३॥

MANDALA ONE

7. When in his twofold strength, bards with illumination upon them, the Bhrigu-flame-seers have made obeisance and spoken to him the word, when they have churned him out by their worship,—the Flame-Seers, the Fire becomes master of the riches, he who in his purity holds them within him, wise he enjoys the things laid upon him and they are pleasant to him, he takes joy of them in his wisdom.

8. We call to thee, the Lord of all creatures, the master of the house common to them all for the enjoying, the carrier of the true words for the enjoying,—to the Guest of men in whose presence stand as in the presence of a father, all these Immortals and make our offerings their food—in the Gods they become their food.

9. O Fire, thou art overwhelming in thy strength, thou art born most forceful for the forming of the Gods, as if a wealth for the forming of the Gods; most forceful is thy rapture, most luminous thy will. So they serve thee, O Ageless Fire, who hear thy word serve thee, O Ageless Fire!

10. To the Great One, the Strong in his force, the waker in the Dawn, to Fire as to one who has vision, let your hymn arise. When the giver of the offering cries towards him in all the planes, in the front of the wise he chants our adoration, the priest of the call of the wise who chants their adoration.

असि हिजन्मा त्रिवृदभमज्यते संवत्सरे वावृषे जगन्मा पुनः ।
अन्यस्यासा विद्विषा जेन्मा जेन्मा जेन्मा वनिनो मूढ वारणः ॥२॥

वेदिवदे प्रियधामासु सुखे वासिभिव य अरा योनिमनये ।
वरजेणेव वासया मनमना शीव ज्योतीरयं शुक्लवर्णं तमोदेनम् ॥१॥

सूक्त १४०

दीर्घतमा औचस्यः

स नो नेदिवलं ददुजान आ भरा-
नं देवीभ्यः सवनाः सुवेवुना महो रायः सुवेवुना ।
महि शिविळ नरुकिष संवक्षे भुजे अर्य ।
महि स्तोत्रेभ्यो मधवन्सुवीषु मथीत्यो न शवसा ॥११॥

MANDALA ONE

11. So, becoming visible, most near to us bring, O Fire, by thy perfect consciousness, the Riches that ever accompany the Gods, by thy perfect consciousness the Great Riches. O most strong Fire, create for us that which is great for vision, for the enjoying; for those who hymn thee, O Lord of plenty, churn out a great hero-strength as one puissant by his force.

DIRGHATAMAS AUCHATHYA

SUKTA 140

1. Offer like a secure seat that womb to Agni the utterly bright who sits upon the altar and his abode is bliss; clothe with thought as with a robe the slayer of the darkness who is pure and charioted in light and pure bright¹ of hue.

2. The twice-born Agni moves (intense) about his triple food; it is eaten and with the year it has grown again; with the tongue and mouth of the one² he is the strong master and enjoyer, with the other he engirdles and crushes in his embrace³ his delightful things.

¹ or, white; *śukra*, a white brightness.

² or, with his tongue in the presence of the one

³ *mṛś* is used of the sexual contact; *vāraṇaḥ* from *vr* to cover, surround.

आदस्य ते धसपयन्ती वधेरेते कृष्णमस्यं महि वधः करिजलः ।
यत्तं सी महोमवर्ति प्राप्ति मर्मशद्विभ्रवसन् स्तनपयवर्ति नानवत् ॥५॥

मूर्ध्वो मनवे मानवस्यते रघुर्द्वः कृष्णसीतास ऊर्जवः ।
असमना अजिरासी रघुवधो वारजता उप मुज्यन्त आशवः ॥४॥

कृष्णपुत्री वैविज् अत्य सक्षिता उभा तरेते अपि मानरा विद्याम् ।
प्राचाजिह्वै धसपयन्तं तृण्युवमा साध्य कृप्यं वधं पिबुः ॥३॥

MANDALA ONE

3. He gives energy of movement to both his mothers on their dark path, in their common dwelling and both make their way through to their child¹ for his tongue is lifted upward, he destroys and rushes swiftly through and should be chosen, increasing his father.²

4. For the thinker becoming man his swift hastening impulsions dark and bright desire freedom; active, rapid, quivering, they are yoked to their works, swift steeds and driven forward by the Breath of things.

5. They for him destroy and speed lightly on³ creating his dark being of thickness and his mighty form of light; when reaching forward he touches the Vast of Being, he pants towards it and, thundering, cries aloud.⁴

¹ or, following their child

² Expl. Heaven and Earth, Mind and body dwelling together in one frame or in one material world move in the darkness of ignorance, they pass through it by following the divine Force which is born to their activities. *Kupaya* is of doubtful significance. The father is the Purusha or else Heaven in the sense of the higher spiritual being.

³ or, speed and pervade

⁴ *mahimavanim* might mean the vast earth, but *avanī* and even *prthivī* are not used in the Veda invariably, the former not usually, to mean earth, but stray or return to their original sense—*sapta avanayah*.

अधीवासं परि माहं रिहसहं तुविशमिः सवमिधति वि जयः ।
व्या दधत् पदत्ते रीरिहत् सदासुं यथनी सवत् वरनीरहं ॥९॥

तमयुवः केहिनीः स हि रीमर ऊवस्तिर्युमसुधुः प्रयत्ने पुनः ।
नासां जरां प्रमुञ्चयति नानददसं परं जगदज्जीवमस्तिर्युम ॥८॥

स संस्तिरो विहिरः सं गमयति जगदेष जगतीतिथ आ यत् ।
पुनर्वधन्ते अपि यतिन देवममयद् वधः पित्रोः ऊवत्ते सवा ॥७॥

मूषत् न योऽपि बभूवु नन्तत्ते वधत् पत्नीर्ययति रीरवत् ।
ओजाममानस्तिर्युमवधुं योमो न योऽपि दविधत्तुं योमिः ॥६॥

MANDALA ONE

6. He who when he would become in the tawny ones, bends down and goes to them bellowing as the male to its mates,—putting out his forces he gives joy to their bodies¹ and like a fierce beast hard to seize he tosses his horns².

7. He whether contracted in being or wide-extended seizes on them utterly; he knowing, they knowing the eternal Agni enjoys³ them, then again they increase and go to the state divine; uniting, another form they make for the Father and Mother.

8. Bright with their flowing tresses they take utter delight of him, they who were about to perish, stand upon high once more for his coming;⁴ for he loosens from them their decay and goes to them shouting high, he creates supreme force and unconquerable life.

9. Tearing about her the robe that conceals the other he moves on utterly to the Delight with the creatures of pure Being who manifest the Force; he establishes the wideness, he breaks through to the goal for this traveller, even though swift rushing, he cleaves always to the paths.⁵

¹ or, he makes blissful the forms of thing

² *babhrūṣu* the cows, *aruṇayaḥ* of a later verse—knowledge in the mortal mind.

³ or, lies with

⁴ *mamruṣiḥ* is uncertain. It may be dead or dying. *rebhire* = delight, is here perfectly proved.

⁵ *rihan*, *rerihat* are uncertain.

अस्माकमानं मधवत्सु दीविद्विष्य स्वसीवान् वृष्यो दमनाः ।
अवात्स्या विद्युमतीरदीदिवमव पृत्सु परिजर्जुराणः ॥१०॥

इदमानं युधिषं वृषितादीष प्रियाहं विरममनः श्रेयो अस्तु ते ।
यत् ते शूकं तन्वी रोचते शूचि तेनास्मभ्यं वनसे रत्नमा त्वम् ॥११॥

रथाय नावमृत नो गृहीष्य तित्थारिभ्यं पृष्टो राक्षसः ।
अस्माकं वीर्यं उत नो मघो नो जनोश्च या पारयावृष्टिं या व ॥१२॥

अग्नी नो आन उग्रमिज्जगृया शिवाक्षामा सिन्धवश्च स्वर्गाः ।
गच्छं पश्यं यन्ती दीवहिषं वरमरुण्या वरन् ॥१३॥

MANDALA ONE

10. Burn bright for us, O Agni, in our fullnesses, henceforth be the strong master and inhabit in us with the sisters; casting away from thee those of them that are infant minds thou shouldst burn bright encompassing us all about like a cuirass in our battles.¹

11. This, O Agni, is that which is well-established upon the ill-placed; even out of this blissful mentality may there be born to thee that greater bliss. By that which shines bright and pure from thy body, thou winnest for us the delight.

12. Thou givest us, O Agni, for chariot and for home a ship travelling with eternal progress of motion that shall carry our strong spirits and our spirits of fullness across the births and across the peace.

13. Mayest thou, O Agni, about our Word for thy pivot bring to light for us Heaven and Earth and the rivers that are self-revealed; may the Red Ones reach to knowledge and strength and long days of light, may they choose the force and the supreme good.

¹ *śvasi* is the Greek *Kasis* and an old variant of *śvasi* wife or sister. Therefore it is coupled with *vṛṣā* like *patni*.



MANDALA TWO

त्वमन इन्द्रो वृषभः सतामसि त्वं विष्णुर्देवतायां नमस्यः ।
 त्वं अज्ञा रथिबद्धं अज्ञाणस्य त्वं विधत्तुः सवसे पुरन्दरा ॥३॥

तवान्ने ह्येवं तव पात्रमस्ति तव तेषां त्वमनिनदतायतः ।
 तव प्रशास्त्रं त्वमववरीयसि अज्ञा वासि गृहेपतिश्च नो वसे ॥२॥

त्वमन इति सत्त्वममात्राद्विज्ञासि सत्त्वममात्राद्विज्ञासि सत्त्वममात्राद्विज्ञासि ।
 त्वं वनेभ्यस्तत्त्वमोषधीभ्यस्तत्त्वं नृणां नृपते जायसे शिशुः ॥१॥

सूक्त १

यत्समदो भागवः

GRITSAMADA BHARGAVA

SUKTA 1

1. O Fire, thou art born with thy lights, flaming out on us in thy effulgence; thou art born from the waters and around the stone, thou art born from the forests and born from the plants of the earth. Pure art thou in thy birth, O Master of man and his race.

2. O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The annunciation is thine, thou becomest the pilgrim-rite:¹ thou art the priest of the Word and the master of the house in our home.

3. O Fire, thou art Indra the Bull of all that are and thou art wide-moving² Vishnu, one to be worshipped with obeisance. O Master of the Word, thou art Brahma, the finder of the Riches: O Fire, who sustainest each and all, closely thou companionest the Goddess of the many thoughts.³

¹ or, thou art the priest of the pilgrim-rite:

² or, wide-sung

³ or, the Goddess tenant of the city.

त्वामाने दम आ विदधति विदधत्वां राजानं सुविदधमञ्जते ।
त्वं विदधासि स्वनीक पत्यसे त्वं सहस्राणि शला दश प्रति ॥८॥

त्वामाने शिवणीदा अरंजते त्वं देवः सविता रत्नधा असि ।
त्वं आगे नृपते वस्व ईशिव त्वं पायुदंसे यस्तेऽविधत् ॥९॥

त्वामाने रुद्रो असुरो मही दिवस्त्वं शार्धो माधत् पूष ईशिव ।
त्वं वातैररुण्यसि शंभयस्त्वं पूषा विधत्ः पासि नृ तमना ॥१०॥

त्वामाने त्वष्टा विधत् सुवीर्यं तव नावो मित्रमहेः सजात्यस ।
त्वमाशुहेमा ररिषे स्वदध्यं त्वं नरां शार्धो असि पुरेवसुः ॥११॥

त्वामाने राजा वरुणा धृतवतस्त्वं मित्रो यवासि वस्म ईश्वर्यः ।
त्वमयमा सत्यनिधस्य संभूजं त्वमशो विदधे देव भाज्यः ॥१२॥

MANDALA TWO

4. O Fire, thou art Varuna the king who holds in his hands the law of all workings and thou art Mitra the potent and desirable Godhead. Thou art Aryaman, master of beings, with whom is complete enjoying; O Godhead, thou art Ansha who gives us our portion in the winning of the knowledge.

5. O Fire, thou art Twashtri and fashionest fullness of force for thy worshipper; thine, O friendly Light, are the goddess-Energies and all oneness of natural kind. Thou art the swift galloper and lavishest good power of the Horse; thou art the host of the gods and great is the multitude of thy riches.

6. O Fire, thou art Rudra, the mighty one of the great Heaven and thou art the army of the Life-Gods and hast power over all that fills desire. Thou journeyest with dawn-red winds to bear thee and thine is the house of bliss; thou art Pushan and thou guardest with thyself thy worshippers.

7. O Fire, to one who makes ready and sufficient his works thou art the giver of the treasure; thou art divine Savitri and a founder of the ecstasy. O Master of man, thou art Bhaga and hast power for the riches; thou art the guardian in the house for one who worships thee with his works.

8. O Fire, men turn to thee the master of the human being in his house; thee they crown, the king perfect in knowledge. O strong force of Fire, thou masterest all things; thou movest to the thousands and the hundreds and the tens.

त्वां रातिषाचो अथरेष सविचरे त्वे देवा हविरदन्त्याहुतम् ॥१३॥
त्वामान आदित्यास आस्य त्वां जिह्वां शुचमथचक्रिरे कवे ।

त्वामने सुभूत उत्तमं वयस्त्वत्तव स्याहे वणं आ संवृतिं श्रियः ।
त्वं वाजः प्रतरणी बृहदसि त्वं रपिबृहन्ने विप्रवत्सपृथुः ॥१२॥

त्वामने अदितिर्वत्त वाशुष त्वं होत्रा आरती वधंसे गिरा ।
त्वमिळा शतहिमासि वधसे त्वं वज्रो वसुधते सस्त्वती ॥११॥

त्वामान ऋभूरको नमस्त्यस्त्वं वाजस्य क्षमती राय कृतिषे ।
त्वं वि मास्यन् दक्षि दावने त्वं विविशिक्षुरसि यक्षमातनिः ॥१०॥

त्वामाने पितरमिष्टिभनंस्त्वत्वां आशाय शम्पा तनूवचम् ।
त्वं पुत्रो भवसि यस्तेऽविषधते त्वं सखा सुशेवः पास्यावृषः ॥९॥

MANDALA TWO

9. O Fire, men worship thee with their sacrifices as a father and thee that thou mayst be their brother by their achievement of works when thou illuminest the body with thy light. Thou becomest a son to the man who worships thee; thou art his blissful friend and guardest him from the violence of the adversary.

10. O Fire, thou art the craftsman Ribhu, near to us and to be worshipped with obeisance of surrender; thou hast mastery over the store of the plenitude and the riches. All thy wide shining of light and onward burning is for the gift of the treasure; thou art our instructor in wisdom and our builder of sacrifice.

11. O Divine Fire, thou art Aditi, the indivisible Mother to the giver of the sacrifice; thou art Bharati, voice of the offering, and thou growest by the word. Thou art Ila of the hundred winters wise to discern; O Master of the Treasure, thou art Saraswati who slays the python adversary.

12. O Fire, when thou art well borne by us thou becomest the supreme growth and expansion of our being, all glory and beauty are in thy desirable hue and thy perfect vision. O Vastness, thou art the plenitude that carries us to the end of our way; thou art a multitude of riches spread out on every side.

13. O Fire, the sons of the indivisible Mother made thee their mouth, the pure Gods made thee their tongue; O Seer, they who are ever close to our giving are constant to thee in the rites of the Path; the Gods eat in thee the offering cast before them.

यज्ञेन वधेन जातवेदसमर्पितं यजःव हविषा तना निरा ।
समिधानं सुप्रपसं स्वर्गं द्युक्षं हितारं वृजनेषु धूर्तवत् ॥१॥

सूक्त २

ये स्तोत्रभ्यो गोध्यामदवपशसमाने रतिमपसृजन्ति सूरयः ।
अस्माञ्च तदंशं य हि नोपि वत्स आ बृहदे वदेम विदधे सुवीराः ॥१९॥

त्वं तान्सं व प्रति चासि मज्जमानो सुजात य व देव रिच्यसे ।
पुंक्षो यदत्र महिना वि ते भवदन्तु द्वावापुंथिवी रोदसी उभे ॥१५॥

त्वं अने विदधे अमृतासो अर्द्धहे आसा देवा हविर्दत्तप्रादितम् ।
त्वया मर्तसः स्वदन्त आसृति त्वं गयो वीर्यां जज्ञिषु गृधिः ॥१४॥

MANDALA TWO

14. O Fire, all the Gods, the Immortals unhurtful to man, eat in thee and by thy mouth the offering cast before them; by thee mortal men taste of the libation. Pure art thou born, a child of the growths of the earth.

15. O Fire that hast come to perfect birth, thou art with the Gods and thou frontest them in thy might and thou exceedest them too, O God, when here the satisfying fullness of thee becomes all-pervading in its greatness along both the continents, Earth and Heaven.

16. When to those who chant thee, the luminous Wise Ones set free thy gift, O Fire, the wealth in whose front the Ray-Cow walks and its form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the heroes, may we voice the Vast in the coming of knowledge.

SUKTA 2

1. Make the Fire that knows all things born to grow by your sacrifice; worship him with thy offering and thy body and thy speech. Worship in his kindling Fire with whom are his strong delights, the male of the sun-world, the Priest of the Call, the inhabitant of Heaven¹ who sits at the chariot yoke in our battles.

¹ or, who dwells in the Light

स नो देवत्समिधानः स्वत्पदे संवदस्वान् रयिमस्मासु दीदिति ।
आ नः कृणुत्व सुवितप्य रोदसी आने देव्या मनुषो देव वीतये ॥६॥

स होता विद्वं परि भूतवधरं तम् देवभूतम् ऋजोति निरा ।
हितिहोषो वयसानाम् जगुर्दे द्यौर्न त्वमिषितवितप्यरोदसी अग्न ॥५॥

तमक्षमाणं रजसि स्व आ देम वन्दमिव सुखं ह्यार आ वयः ।
पुत्र्याः पतरं वितप्यन्तमक्षमिः पाथो न पायं जनसी उभे अग्न ॥४॥

ते देवा वृन्दे रजसः सुदंससं विवस्वपिथव्योररति न्यरिरे ।
रथमिव वेद्यं शुक्रोतिवपमनिं मित्रं न क्षितिषु प्रशंस्यम् ॥३॥

अग्निं त्वा नवतीक्ष्णसी ववाशिरोऽने वत्सं न स्वसरेषु धनवः ।
दिव दवेदरतिमार्तिनृषा युगा क्षपा भासि पुत्रवार संयतः ॥२॥

MANDALA TWO

2. The Nights and the Dawns have lowed to thee as the milch-cows low towards a calf in their lairs of rest. O Fire of many blessings, thou art the traveller of Heaven through the ages of man and thou shinest self-gathered through his nights.¹

3. The Gods have sent into the foundation of the middle world this great worker and pilgrim of earth and of heaven, whom we must know, like our chariot of white-flaming light, Fire whom we must voice with our lauds like a friend in the peoples.

4. They have set in the crookedness, set pouring his rain like gold in the beauty of his light,² in the middle world and in his own home, the guardian of the dappled mother who awakens us to knowledge with his eyes of vision, the protector of our path along either birth.

5. Let Fire be the priest of your call, let his presence be around every pilgrim-rite; this is he whom men crown with the word and the offering. He shall play in his growing fires wearing his tiara of golden light; like heaven with its stars he shall give us knowledge of our steps along both the continent-worlds.

6. O Fire, opulently kindling for our peace, let thy light arise in us and bring its gift of riches. Make Earth and Heaven ways for our happy journeying and the offerings of man a means for the coming of the Gods.

¹ or, self-gathered thou illuminest his nights.

² or, like a thing of delight in his shining beauty,

स नो बौध सहेत्य प्रशंस्यो यस्मिन्त्युज्जाला इषयन् प्रत्यः ।
यमाने यत्रमुपयन्ति वाजिनो नित्य लोके दीदिवत्सं स्वे दमे ॥११॥

वयमाने अर्वा वा सुवीर्यं ब्रह्मणा वा विनयेमा जनां अलि ।
अस्माकं द्युन्नमसि पञ्च कण्डिषूज्वा स्वर्ण शिशिवीर्यं कृष्टरम् ॥१०॥

एवा नो आन अस्मन्नेषू पृथ्व्यं धीरधीपाय ब्रह्महेतवेषु मान्वा ।
कृष्टाना धेनुवृजनेषु कारवे तमना शीतनं पुष्टेषुमिषणि ॥९॥

स इधाम उषसो रात्या अन् स्वर्ण दीदेदेष्वेण यान्ता ।
हेजोभिर्भरन्तिमनमनैषः स्वधवरो राजा विद्यामतिप्रवृत्तारोपवे ॥८॥

दा नो आन ब्रह्मन्तो दाः सहेतिषो कुरो न वाजं अत्या अपा वृषि ।
धावो धावापृषिवो ब्रह्मणा कथि स्वर्ण शुकर्मषसो वि विह्विः ॥७॥

MANDALA TWO

7. O Fire, give us the vast possessions, the thousandfold riches; open to inspiration like gates the plenitude; make Earth and Heaven turned to the Beyond by the Word. The Dawns have broken into splendour as if there shone the brilliant world of the Sun.

8. Kindled in the procession of the beautiful Dawns, he shall break into roseate splendour like the world of the Sun. O Fire, making effective the pilgrim-rite by man's voices of offering, thou art the King of the peoples and the Guest delightful to the human being.

9. O pristine Fire, even thus the Thought has nourished our human things in the immortals, in the great Heavens. The Thought is our milch-cow, of herself she milks for the doer of works in his battles and in his speed to the journey the many forms and the hundreds of the Treasure.

10. O Fire, let us conquer a hero-strength by the War-Horse, or let us awake to knowledge beyond men by the Word;¹ let our light shine out in the Five Nations high and inviolable like the world of the Sun.

11. Awake, O forceful Fire, one to be voiced by our lauds; for thou art he in whom the luminous seers come to perfect birth and speed on their way. O Fire, thou art the sacrifice and to thee the Horses of swiftness come there where thou shinest with light in the eternal son and in thy own home.

¹ or, wake in ourselves a strength of heroes beyond men's scope by the power of the War-Horse or by the Word;

ईळितो अगने मनसा नो अहेन देवान् प्राक्ष मानुषान् पूर्वो अद्य ।
स आ वहं मरतां शोषो अर्घ्यतमिन्द्रं नरो बहिषदं यजत्वम् ॥३॥

नराशंसः प्रति आमान्यञ्जन् तिलो विवः प्रति मङ्गो स्वविः ।
वैतप्रभा मनसा द्रव्यमृन्दन् मूर्धने यज्ञस्य समनयु देवान् ॥२॥

समिद्धो अग्निर्निहितः पृथिव्या प्रत्यङ् विद्यमान भूवर्गात् ॥१॥
होता पावकः प्रतिवः सुमेधा देवो देवान् यजत्वग्निनरहेन ॥१॥

मृक् ३

ये स्तोत्राग्नौ गोअग्रामवधवधोऽसमन् रात्रिर्मृगसृजानि ध्रुवः ।
अस्मान्च तारांश्च प्र हि नोषि वस्य आ बृहदं वदेस विदध सुवीराः ॥१३॥

उग्रगोषो जातवेदः स्यात् तं स्तोत्रारो अग्नौ सूर्यवध शर्मणि ।
वस्वो रायः पुण्ड्रवन्धस्व भूपसः प्रजावतः स्वपत्यस्य शोष नः ॥१२॥

MANDALA TWO

12. O Fire, O God who knowest all things born, may we both abide in thy peace, those who hymn thee and the luminous seers. Be forceful for the opulence of the Treasure with the multitude of its riches and its many delights and its issue and the offspring of the Treasure.

13. When to those who hymn thee the luminous Wise set free, O Fire, the gift in whose front the Ray-Cow walks and whose form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the Heroes, may we voice the Vast in the coming of the knowledge.

SUKTA 3

1. The Fire that was set inward in the earth is kindled and has arisen fronting all the worlds. He has arisen the purifying Flame, the priest of the call, the wise of understanding, the Ancient of Days. Today let the Fire in the fullness of his powers, a god to the gods, do sacrifice.

2. Fire who voices the godhead, shines revealing the planes, each and each; high of ray he reveals, each and each, the triple heavens by his greatness. Let him flood the oblation with a mind that diffuses the light and manifest the gods on the head of the sacrifice.

3. O Fire, aspired to by our mind, putting forth today thy power do sacrifice to the gods, O thou who wast of old before aught that is human. Bring to us the unfallen host of the Life-Gods; and you, O Powers, sacrifice to Indra where he sits on the seat of our altar.

HYMNS TO THE MYSTIC FIRE

देव बर्हिर्धर्मानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम् ।

घृतेनावतं वसवः सीदतेदं विदवे देवा अदित्या यज्ञियासः ॥४॥

वि श्रयन्तामुविद्या हूयमाना द्वाराये देवीः सुप्रायणा नमोसिः ।
व्यवस्वतीवि प्रयन्तामजुर्धा वर्णं पुनाना यज्ञसं सुवीरम् ॥५॥

साधवर्पांसि सनता न उक्षिते उषासानक्ता वय्येव रणिवते ।
तन्तुं ततं संवयन्ती समीची यज्ञस्य पेक्षाः सुदुधे पयस्वती ॥६॥

दैव्या हेतारा प्रथमा विदुष्टर ऋजु यक्षतः समृचा वपुष्टरा ।
देवाभ्यजन्तावतुष्या समञ्जतो नाभा पृथिव्या अर्धि सानुषु त्रिषु ॥७॥

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूतिः ।
तिलो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥८॥

MANDALA TWO

4. O Godhead, strewn is the seat on this altar, the hero-guarded seat that ever grows, the seat well-packed for the riches¹ anointed with the Light. O all Gods, sit on this altar-seat, sons of the indivisible Mother, princes of the treasure, kings of sacrifice.

5. May the divine Doors swing open, wide to our call, easy of approach with our prostrations of surrender; may they stretch wide opening into vastnesses, the imperishable Doors purifying the glorious and heroic kind.

6. Milch-cows, good milkers, pouring out on us may Night and Dawn, the eternal and equal sisters, come like weaving women full of gladness, weaving out the weft that is spun, the weft of our perfected works into a shape of sacrifice.

7. The two divine Priests of the call, the first, the full in wisdom and stature, offer by the illumining Word the straight things in us; sacrificing to the Gods in season, they reveal them in light in the navel of the Earth and on the three peaks of Heaven.

8. May Saraswati effecting our thought and goddess Ila and Bharati who carries all to their goal, the three goddesses, sit on our altar-seat and guard by the self-law of things our gapless house of refuge.

¹ or, made strong to bear for the riches,

द्वे वः सुखोत्मानं सुवर्कितं विद्याममिन्मतिविशुद्धयः
मित्रं देव यो दिविषयायुः भूदेव आदेवे जने जातवेदाः ॥१॥

सूक्त ४

वर्तं मिमिक्षे वर्तमस्य योनिवर्तं शिवो वर्तवस्य धाम ।
अनृत्वधमा वर्हे मादयस्व स्वाहाकृतं वषस वक्षि देव्यम् ॥११॥

वन्तस्यतिरवस्यजन्म स्थानं निवर्तितः सुदयानि य शीमः ।
विधा समकलं नयति प्रजानन्दवेद्यो देव्यः शिमिलोप देव्यम् ॥१०॥

प्रजो त्वष्टा वि ष्यति नाशिमस्ते अथा देवानामप्यवृत्त पाथः ॥९॥
प्रजोऽङ्गाक्षः सुमरो वयोधः श्रुष्टो वीरो जायते देवकामः ।

MANDALA TWO

9. Soon there is born a Hero of golden-red form, an aspirant to the Godheads, a mighty bringer of riches and founder of our growth to wideness. Let the Maker of forms loosen the knot of the navel in us, let him set free the issue of our works; then let him walk on the way of the Gods.¹

10. The Plant is with us streaming out the Wine. Fire speeds the oblation by our thoughts. Let the divine Achiever of works, understanding, lead the offering triply revealed² in his light on its way to the Godheads.

11. I pour on him the running light; for the light is his native lair, he is lodged in the light, the light is his plane. According to thy self-nature, bring the Gods and fill them with rapture. O Male of the herd, carry to them our offering blessed³ with *Swāhā*.

SUKTA 4

1. I call to you the Fire with his strong delights and his splendours of light, Fire who strips all sin from us, the guest of the peoples. He becomes like a supporting friend, he becomes the God who knows all things born in the man with whom are the Gods.⁴

¹ or, let the way of the Gods come to us.

² or, triply anointed

³ or, made into *Swāhā*.

⁴ or, in all from men to the Gods.

स यो व्यसथादसि दक्षदुर्वी पशून्ति त्वयूरगोपाः ।
अग्निः शीविष्मा अतस्तान्पृच्छान् कृष्णव्यथिरस्वददयन् मम ॥७॥

आ यो वना तातृषाणो न भूति बाण पथा रथ्येव स्वानीते ।
कृष्णाश्वा तप रथवतिवकेत शीरिव स्मयमानो नभोभिः ॥८॥

आ यन्मे अश्वं वनदः पनन्तीतिगन्धो नाभिमसीत वर्णम् ।
स चित्रेण चिकिते रसु भासा जुजुवां यो मुहुरा युवा भूते ॥९॥

अस्य रथवा त्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य दक्षीः ।
वि यो भिरग्ग्दोषधीषु विज्ञानस्यो न रथ्यो दोषवीति वारान् ॥१०॥

अग्निं देवासी मानृषीषु विश्वं प्रियं धुः क्षेयन्तो न मित्रम् ।
स दीपयदुशतीकस्या आ दक्षायो यो दासवते दम आ ॥११॥

इमं विधन्तो अपां संदस्ये द्वितादधुर्भूता विदवायोः ।
एष विदवान्पन्थस्य भूमा देवानामग्निनररतिर्वीराश्रवः ॥१२॥

MANDALA TWO

2. The Bhriḡus worshipping in the session of the Waters set him a twofold Light in the peoples of Man. May he master all planes prevailing vastly, Fire the traveller of the Gods with his rapid horses.

3. As men who would settle in a home bring into it a beloved friend, the Gods have set the Fire in these human peoples. Let him illumine the desire of the billowing nights, let him be one full of discerning mind in the house for the giver of sacrifice.

4. Delightful is his growth as if one's own increase, rapturous is his vision as he gallops burning on his way. He darts about his tongue mid the growths of the forest and tosses his mane like a chariot courser.

5. When my thoughts enjoying him chant his mightiness, he shapes hue of kind as if to our desire. He awakes to knowledge in men that have the ecstasy by the rich diversity of his light; old and outworn he grows young again and again.

6. Like one who thirsts he lifts his light on the forests; his roar is like the cry of waters on their path, he neighs like a chariot war-horse. Black is his trail, burning his heat; he is full of rapture and awakes to knowledge: he is like Father Heaven smiling with his starry spaces.

7. He starts on his journey to burn through all wide earth and moves like a beast that wanders at will and has no keeper; Fire with his blazing light and his black affliction assails the dry trunks with his heat as if he tasted the vastness.

देवन्वे वा यदौमन् वोचद् ब्रह्माणि वेव तत् ।
परि विद्वानि काव्या नमिदवक्रमिवाभवत् ॥३॥

आ यस्मिन्सत् रश्मयस्तता यस्त्य नेतरि ।
मनवद्देवमष्टमं पीता विद्वं तदिवानि ॥२॥

द्वैतावाचिनश्च वेतनः पिता पितृभ्य ऊतये ।
प्रयक्षञ्जन्तं वसु शक्रे वाजिने यमम् ॥१॥

श्लोक ५

देवता यथा गतंसमदासी अन गृह्ण वन्वन् उपरां अभि व्यु ।
सुवीरासी अभिमानीषाढः स्मत्सूरिभ्यो गणत्वे तद्वयो वाः ॥९॥

न ते पूर्वस्यावसी अधोत्तौ ततोप विदधे मन्म शंसि ।
अस्मे अने संयद्गिरं बृहेन् क्षमन्तं वाजं स्वपत्यं रथि दाः ॥८॥

MANDALA TWO

8. Now in our mind's return on thy former safeguarding, our thought has been spoken in the third session of the knowledge. O Fire, give us the treasure with its children; give us a vast and opulent plenitude where the heroes assemble.

9. To the luminous Wise Ones and to him who voices thee, O Fire, be the founder of their growth and expansion, that the Gritsamadas strong with the strength of the Heroes and overcoming the hostile forces may conquer the higher worlds by thy force and take delight of¹ the secret inner spaces.

SUKTA 5

1. A conscious Priest of the call is born to us; a father is born to his fathers for their safeguard. May we avail to achieve by sacrifice the wealth that is for the victor,² and to rein the Horse of swiftiness.

2. The seven rays are extended in this leader of sacrifice; there is a divine eighth that carries with it the human. The Priest of the purification takes possession of³ That All.

3. When a man has firmly established this Fire, he echoes the Words of knowledge and comes to That:⁴ for he embraces all seer-wisdoms as the rim surrounds a wheel.

¹ or, win

² or, the wealth that has to be conquered,

³ or, travels to (reaches).

⁴ or, and comes to know:

अयमने त्वे अपि यं यज्ञं वक्ष्मा वयम् ॥८॥
यथा विद्वान् अरं करद्विदेव्यो यजतेभ्यः ।

स्वः स्वाय धापसे कृणुतामन्विताव्यवसम् ।
स्त्वामं यज्ञं वादेरं वनेमा ररिमा वयम् ॥९॥

यदी मातृभ्य स्वसा धृतं भरन्त्यस्थित ।
तासामाववर्षुरागता यवी वृष्टीव मोदते ॥१०॥

ता अरय वण्मायुर्वो नेष्टुः सवन्त धेनुवः ।
कुर्वन्तिस्मभ्य आ वरं स्वसादी या इदं ययुः ॥११॥

साकं हि शूचिना शूचिः प्रशास्त्वा ऋतुनाजान् ।
विद्वान् अस्म वता ध्रुवा वया इवान् रोदते ॥१२॥

MANDALA TWO

4. Pure, the Priest of the annunciation is born along with the pure will. The man who knows the laws of his workings that are steadfast for ever, climbs them one by one like branches.

5. The milch-cows come to and cleave to the hue of Light¹ of this Priest of the lustration, the Sisters who have gone once and again to that Supreme over the three.²

6. When the sister of the Mother comes to him bringing the yield of the Light, the Priest of the pilgrim-sacrifice rejoices in her advent as a field of barley revels in the rain.

7. Himself for his own confirming let the priest of the rite create the priest; let us take joy of the laud and the sacrifice, for then it is complete,³ what we have given.⁴

8. Even as one who has the knowledge let him work out the rite for all the lords of the sacrifice. On thee, O Fire, is this sacrifice that we have made.

¹ or, the hue of kind

² the fourth world, Turiyam above the three, so called in the Rigveda *turiyam swid*.

³ or, for then it is complete. we have moved (on the way).

⁴ or, let us take full joy of the laud and the sacrifice; for we have given.

ईळानायावत्पवे पविळ वून नो निरा ।
पविळ होतरा गहि ॥६॥

स नो वूँट दिवत्परि स नो वाजमनवर्णम् ।
स नः सहैखिणीरिषः ॥५॥

स गीवि सुमिदुयवा वसुपने वसुदवने ।
पुष्योऽयस्मद् देवांसि ॥४॥

तं द्वा गीमिमावभासं दिव्यस्यं दिव्योदः ।
सपुष्प सपुष्पः ॥३॥

अथा ते अने विषमोर्जो नपावउवसिष्टे ।
एना सुकतेन सुजाल ॥२॥

इमां मे अने समिधमिमासुपसदं वने ।
इमा उ ष् शुधी निरः ॥१॥

सुक्तं ३

MANDALA TWO

SUKTA 6

1. O Fire, mayst thou rejoice in the fuel I bring thee, rejoice in my session of sacrifice. Deeply lend ear to my words.

2. O Fire, who art brought to perfect birth, Child of Energy, Impeller of the Horse, we would worship thee with this oblation, we would worship thee with this Word well-spoken.

3. We would wait with our Words on thy joy in the Word; O Treasure-giver, we would wait on the seeker of the Treasure. Let us serve thee, all whose desire is thy service.

4. O Wealth-Lord, Wealth-giver, awake, a seer and a Master of Treasures; put away from us the things that are hostile.

5. For us, O Fire, the Rain of Heaven around us! for us, O Fire, the wealth immovable,¹ for us, O Fire, the impulsions that bring their thousands.

6. O Messenger, O youngest Power, come at our word for him who aspires to thee and craves for thy safeguard; arrive, O Priest of the call, strong for sacrifice.

or, free from all littleness,

अष्टाध्यायीभरद्वाजः ॥५॥

त्वं नो असि भारतात्न वशाभिभक्षसिः ।

त्वं धूर्तेश्वरद्वितः ॥४॥

शुचिः पावक बन्धोऽनं ब्रह्मि रोचसे ।

अति गाह्यमहि द्विषः ॥३॥

विश्वं उत त्वया ययं धारा उदय्या इव ।

प्रापि तस्या उत द्विषः ॥२॥

मा नो अरतिरोचत देवस्य मयस्य च ।

वसो पुनस्महे रयिम् ॥१॥

श्रुत्वा यवित् भारतात्न शुभतमा भर ।

श्लोक ७

आ वात्सिरससि ब्रह्मि ॥८॥

स विद्वै आ च पिप्रयो यक्षि विभित्तव आनुषक् ।

द्वौ जन्मव मित्र्यः ॥७॥

अन्तर्द्वान् द्वयो विद्वान् जन्मोभया कवे ।

MANDALA TWO

7. O Fire, O seer, thou movest within having knowledge of both the Births;¹ thou art like a messenger from a friendly people.²

8. Come with thy knowledge, O Conscious Fire, and fill us; perform the unbroken order of the sacrifice. Take thy seat on the sacred grass of our altar.

SUKTA 7

1. O Fire, O Youngest Power! Fire of the Bringers, Prince of the Treasure, bring to us a wealth, the best, made all of light and packed with our many desires.

2. Let not the Force that wars against us master the God and the mortal;³ carry us beyond that hostile power.

3. And so by thee may we plunge and pass beyond all hostile forces as through streams of rushing water.

4. O cleansing Fire, thou art pure and adorable; vast is the beauty of thy light fed with the charities.

5. O Fire of the Bringers, thou art called by⁴ our bulls and our heifers and by our eight-footed Kine.⁵

¹ or, as one who has knowledge between both births;

² or, like a friendly universal messenger.

³ or, against us, God and mortal, overmaster us;

⁴ or, fed with

⁵ or, by our bulls and by our barren and pregnant kine. *ashtāpadi* literally eight-footed.

अजिमन् स्वराज्यमनिनमुश्यानि वावृषुः ।
विश्वो अहिं श्रियो दधे ॥५॥

आ यः स्वर्णं भानना विवो विभ्रात्यविषा ।
अजानो अजरिभि ॥४॥

य उ श्रियो दमेवा दोषोषसि प्रशस्यते ।
यस्य वतं न मोघते ॥३॥

यः सुनीयो ददाशुषेज्युर्धो जययस्मि ।
वाहयतीक आहृतः ॥२॥

वाजयशिव न रथान्योगां अमन्त्रेण स्तुति ।
यशस्वतमस्य मोळ्दुषः ॥१॥

८ वक्र

इंशः सपरिचरितः प्रतो हेला वरेण्यः ।
सहसस्तुतो अदभुतः ॥६॥

MANDALA TWO

6. This is the eater of the Tree for whom is poured the running butter of the Light; this is the Desirable, the ancient, the Priest of the call, the Wonderful, the son of Force.

SUKTA 8

1. As if to replenish¹ him chant now the chariots of Fire and his yokings, Fire the lavish and glorious God-head.

2. He brings his perfect leading to the man who has given; he is invulnerable and wears out with wounds the foe. Fair is the front of him fed with the offerings.

3. He is voiced in his glory and beauty at dusk and dawn in our homes. Never impaired is the law of his working.

4. He shines rich with diverse lustres like the heavens of the Sun² in his illumining splendour, shines wide with his ray, putting forth on us a revealing light with his ageless fires.

5. Our words have made the Fire to grow, made the Traveller to grow in the way of self-empire; he holds in himself all glory and beauty.

¹ or, as one seeking for plenitude

² or, like the Sun

अग्रे यजस्व देविषा यजीथाऽछेदेटी देवमग्निं गृणीहि राघः ।
त्वं ह्यसि रघिपती रघीणां त्वं शुक्रस्य वचसो मनीषा ॥४॥

विधेम ते परमे जन्मयाने विधेम स्तोमैरवरे सवत्ये ।
यस्माद्योनिरुदारिद्र्या यजे तं य त्वे देवीषि जुह्वरे सोमहे ॥३॥

त्वं दूतस्त्वम् नः परस्पास्त्वं वत्स आ वृष्य प्रणीता ।
अग्रे दीकस्य नत्तने तन्मनामप्रयच्छन्दीवादीषि गोपाः ॥२॥

नि दीता दीनैषदन् विद्वान्स्त्वेषो दीदवा असदसुदक्षः ।
अदक्षवतप्रमातिवर्तिसृष्टः सहेखभरः शुचिबिज्जो अग्निः ॥१॥

शुक्ल ९

अग्निरिन्द्रस्य सोमस्य देवानामग्निविभक्तम् ।
अग्निधनः सवेमह्यग्निं व्यास पूनयतः ॥६॥

MANDALA TWO

6. May we cleave to the safeguardings of the Fire and Soma and Indra and of the Gods, meeting with no hurt overcome those that are embattled against us.

SUKTA 9

1. The priest of the call has taken his seat in the house of his priesthood; he is ablaze with light and vivid in radiance, he is full of knowledge and perfect in judgment. He has a mind of wisdom whose workings are invincible and is most rich in treasures: Fire with his tongue of purity is a bringer of the thousand.

2. Thou art the Messenger, thou art our protector who takest us to the other side; O Bull of the herds, thou art our leader on the way to a world of greater riches. For the shaping of the Son and the building of the bodies¹ awake in thy light, a guardian, and turn not from thy work, O Fire.

3. May we worship thee in thy supreme Birth, O Fire; may we worship thee with our chants in the world of thy lower session: I adore with sacrifice thy native lair from which thou hast arisen. The offerings have been cast into thee when thou wert kindled and ablaze.

4. O Fire, be strong for sacrifice, do worship with my oblation; swiftly voice my thought towards the gift of the Treasure. For thou art the wealth-master who hast power over the riches, thou art the thinker of the brilliant Word.

¹ or, in the offspring of the son of our bodies

अथा अग्निनिवृत्तमानुद्वेगं स विवर्तयामासीत्प्रमत्तो विवर्तताः ।
अथावा रथं वहतो रीहितो वीतराश्याहं चक्रे विमृशः ॥३॥

जहिहो अग्निः प्रथमः पितृवैवृत्तपदे मनुष्या यत्समिद्धः ।
श्रियं वसन्तो अमृतो विवर्तता ममृजन्त्यः श्रवत्यः स वाजो ॥४॥

सूक्त १०

सैनानां कोन सुविदत्रो अस्मै यष्टा देवा आयाजिष्ठः स्वस्ति ।
अदह्यो गोपा उत नः परत्या आने द्युमदुत देवहिदीहि ॥५॥

उभयं ते न क्षीयते वसव्यं दिवोदेव जायमानस्य दत्स ।
ऊँषि क्षमन्तं जितारमानं ऊँषि पतिं स्वपत्यस्य रायः ॥५॥

MANDALA TWO

5. Both kinds of wealth are thine, O potent Godhead and because thou art born from day to day; neither can waste and perish. O Fire, make thy adorer one full of possessions; make him a master of the Treasure and of wealth rich in progeny.

6. O Fire, shine forth with this force¹ of thine in us, one perfect in knowledge, one who worships the Gods and is strong for sacrifice. Be our indomitable guardian and our protector to take us to the other side; flame in us with thy light, flame in us with thy opulence.

SUKTA 10

1. Fire is to us as our first father and to him must rise our call when he is kindled by man in the seat of his aspiration. He puts on glory and beauty like a robe; he is our Horse of swiftness full of inspiration to be groomed by us, he is the immortal wide in knowledge.

2. May Fire in the rich diversity of his lights, the immortal wide in knowledge, hearken to my cry in all its words. Two tawny horses bear him or two that are red or ruddy in glow: Oh, one widely borne has been created.

¹ or, form

सोपा मां सहस्रानो वरेण त्वाद्वासां मनवद्वेस ।
अननममिन जुह्वी ववस्या सधुपुव धनसा जोहेवोमि ॥६॥

आ विवतः प्रपञ्चं विषमपरक्षसा मनसा तज्जुषते ।
सधुधोः स्पृहेयद्वर्णा अनननीममशो तन्वा जमुरेणः ॥५॥

विषममिन द्वेविषा धनेन प्रतिविषयत्तं भुवनात् विवतः ।
पृथुं तिरुववा वयसा ब्रहेन् व्यविषममन् रमसे दृशानम ॥४॥

उत्तानायासजनयन्सुषुतं भुवदतिनः पुष्टेयान् गमः ।
त्रिराणायां विवद्वयना महोमिरपरदीवतो वसति प्रवेताः ॥३॥

MANDALA TWO

3. They have given him birth in one laid supine who with happy delivery bore him; the Fire became a child in mothers of many forms. This thinker and knower by the greatness of his lights dwells¹ even in the destroying Night unenveloped by the darkness.

4. I anoint the Fire with my oblation of light, where he dwells fronting all the worlds; wide in his horizontal expansion and vast, he is most open and manifest by all he has fed on, seen in the impetuosity of his force.²

5. I anoint him where he moves fronting all things on every side; let him rejoice in That with a mind³ that withholds not the riches. None can touch the body of the Fire where he plays in his desire of the hues of light⁴ in his strong and glorious beauty.

6. Mayst thou take knowledge of thy portion putting forth thy force with thy supreme flame; may we speak as the thinking human being with thee for Messenger. I am one who would conquer the Treasure and I call to the Fire with my power of speech and my flame of offering, Fire in whom is no insufficiency, and he brings to us the touch of the sweetness.⁵

¹ or, shines

² or, in the violence of his rapture.

³ or, with a mind without the will to injure.

⁴ or, with his desire-waking hue

⁵ or, he fills us with the wine of sweetness.



MANDALA THREE

अवधूयन्मुभयं सप्त यज्ञैः देवं ज्ञानमखं महिम्ना ।
विश्वं न ज्ञानमभ्यासैरदवाप्ते अग्निं ज्ञानमन् वयुधन् ॥४॥

मयो दधे सधिरः पूतदक्षो दिवः सुवर्णवर्जनाया पृथिव्याः ।
अविन्द्यै दशतमस्त्वन्नदवाप्ते अग्निमपयसि त्वय्यगाम् ॥५॥

प्राञ्च यज्ञं वहेम वधूनां गीः समिद्धैरग्निं नमसा हवस्मन् ।
दिवः शशासुविदध्या कवीनां गस्तप विदं नवसे गावुमीषः ॥६॥

सोमस्य मा नवसं वधूयाने वर्जि वकथं विदधे यजध्वं ।
देवा अरुणा दीष्टाद् यज्ज्वा अहिं शमाय अग्ने नव जूपस्व ॥७॥

१ अथ

गाथानां विश्वामित्रः

GATHINA VISHWAMITRA

SUKTA 1

1. Bear me that I may be strong to hold the wine, O Fire, for thou hast made me a carrier flame of sacrifice in the getting of knowledge: I shine towards the gods, I put the stone to its work, I accomplish the labour;¹ O Fire, take delight in my body.

2. We have made the sacrifice with its forward movement, may the word increase in us; with the fuel, with the obeisance they have set the Fire to its work. The heavens have declared the discoveries of knowledge of the seers and they have willed a path for the strong and wise.

3. Full of understanding, pure in discernment, close kin from his birth to earth and heaven he has founded the Bliss. The gods discovered the seeing Fire within in the waters, in the work of the sisters.

4. The seven mighty rivers increased the blissful flame,² white in his birth, ruddy glowing in his mightiness: the Mares went up to him as to a new-born child; the gods gave body to Agni in his birth.

¹ or, I attain to the peace;

² or, increased him in his beauty,

पिबुविषद्वैधजान्मया विवेद व्यस्य धारा असंजद वि धनाः ।
गृही चरन्तं सविधिमः विवेदिमिदवो यद्विभिन्न गृही बभूव ॥१॥

बभूवः सृजो सहस्रो व्यष्टौ दधानः शुक्रा रभसा वृषि ।
उच्यतेति धारा मधुनी धृतस्य वृषा यत्र वाद्वैध काव्यम् ॥८॥

स्त्रीणां अत्य सहस्रो विद्वद्व्या धृतस्य धोनी खव्य मधुनाम् ।
अत्युच्य धनवः पिबमाना गृही दत्तस्य मानरा समीची ॥७॥

ववाजा सोमनदतीरदव्या दिवो यद्विरेवसाना अनन्ताः ।
सना अत्र युवलयः सधोनीरेकं गम् दधिर सत्त वाणीः ॥६॥

शोकिमिरङ्गी रज आतलन्वान् कर्तुं पुनातः कविभिः पवित्रैः ।
शोचिर्वसनाः पयिपुण्या श्रियो मिमीते वृद्धतीरनन्ताः ॥५॥

MANDALA THREE

5. With his bright limbs he has built wide the mid world purifying the will by his pure seer-powers; wearing light like a robe around the life of the waters he forms his glories vast and ample.

6. He moved all round the seven mighty Ones of heaven: undevouring, inviolate, neither were they clothed nor were they naked: here young and eternal in one native home the seven Voices held in their womb the one Child.

7. Wide-strewn, compact, taking universal forms are his energies in the womb of the light, in the streaming of the sweetnesses: here the milch-cows stand nourished and growing; two great and equal companions¹ are the mothers of the Doer of works.

8. Upborne, O Son of Force, thou shinest out wide holding thy bright and rapturous bodies; there drip down streams of the light and the sweetness, there where the Bull has grown by the seer-wisdom.

9. At his birth he discovered the teat of abundance of the Father, he loosed forth wide his streams, wide his nourishing rivers;² he discovered him moving in the secrecy with his helpful comrades, with the mighty Rivers of Heaven, but himself became not secret in the cave.

¹ or, vast and whole

² or, he loosed forth the milch-cows;

वहेन इदं आनवी आश्रजीकमनिन सवन विद्युती न शूकाः ।
गहेव वृद्धं सदसि स्वे अनतरपार ऊर्वं अमलं कुहेनाः ॥१४॥

अपां गम् दशतमोषधीनां वना जगल सुभगा विरूपम् ।
वेवासिचिचनमनसा स हि जग्मूः पानिष्ठं जातं तवसं दुवस्त्यन् ॥१३॥

अको न वीर्यः समिधे महीनां विद्वक्षेयः सूनवे आश्रजीकः ।
उद्विष्या जनिता यो जगानाऽप्यं गम् नैवमो पक्षौ अग्निः ॥१२॥

उरौ मही अग्निबाधे ववर्षाऽप्यो अग्नि पशसः स हि पूर्वोः ।
श्वेतस्य धीनावशायद् दमैना जामीनामनिनरपसि स्वर्ग्यगम् ॥११॥

पिबुञ्च गम् जनिवृञ्च बभूव पूर्वोरेको अथयत्पीप्सानाः ।
वृष्णं सपत्नी शूचये सवन्धु उभे अस्मै मन्यते नि पाहि ॥१०॥

MANDALA THREE

10. He carried the child of the father who begot him; one, he sucked the milk of many who nourished him with their overflowing. Two who have one lord and kinsman, for this pure male of the herds guard both in the human being.

11. Vast was he in the unobstructed wideness and grew, for the waters many and glorious fed the flame; in the native seat of the Truth the Fire lay down and made his home, in the work of the companions, the sisters.

12. Like a height¹ upbearing all in the meeting of the great waters, eager for vision for the Son, straight in his lustres, he is the Father who begot the shining Ray-herds, the child of the Waters, the most strong and mighty Fire.

13. One desirable and blissful gave birth to him in many forms, a visioned child of the waters and a child of the growths of earth: the gods too met with the Mind the Fire, strong at his birth and powerful to act² and set him to his work.

14. Vast sun blazings cleave like brilliant lightnings to this Fire, straight in his lustres, growing as in a secret cave within in his own home in the shoreless wideness, and they draw the milk of immortality.

¹ or, like one moving and upbearing all

² or, most admirable

आ नो गहि सख्योमः विवेभिर्महान् महिभिश्चविभिः सरण्यन् ।
अस्मे रपि बह्वलं संलब्धं सुखाच्च भगं यशसं कृषी नः ॥१९१॥

नि दुरोणे अमृती मर्यानां राजा ससाद विदध्यानि साधनं ।
धनप्रतीकं उवाच धनैर्दानीविदध्यानि काव्यानि विद्वान् ॥१९८॥

आ देवानाममवः केतुरान् मरुतो विदध्यानि काव्यानि विद्वान् ।
प्रति मर्तो अवाप्तयो दमृता अन् देवान् रपिरो यासि साधनं ॥१९७॥

उपक्षतारस्तव सुप्रणीतेऽनं विदध्यानि अन्धा दधानाः ।
सुरेतसा श्वत्सा वृजमाना अपि ध्याम पुननायूरदेवान् ॥१९६॥

इडे च त्वा यजमानो हविर्मरीडे सखित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जिरिरे रक्षा च नो दम्येभिरनीकैः ॥१९५॥

MANDALA THREE

15. Making sacrifice with my offerings for thee I pray,
and pray for thy friendship and true-mindedness with
an utter desire. Fashion with the Gods protection for thy
adorer and guard us with thy flame forces that dwell
in the house.

16. We who come to thee to dwell with thee in thy
home, O perfect leader of the way, holding¹ all opulent
things, may we, overflowing them with the full stream of
inspiration, overwhelm the hostile army of the undivine
powers.

17. O Fire, thou becomest in us the rapturous ray of
intuition of the gods that knows all seer-wisdoms; estab-
lished in thy home thou settlest mortals in that dwelling-
place, as their charioteer achieving their aim thou
journeyest in the wake of the gods.

18. In the gated house of mortals the immortal sat as
King accomplishing the things of knowledge: the Fire
shone out in his wideness with his luminous front, knower
of all seer-wisdoms.

19. Come to us in a rapid approach with thy happy
befriendings, mighty, come with thy mighty protectings;
in us the abundance of the delivering riches, for us our
glorious high-worded portion create.

or, smiting

वैश्वानराय विष्णुमूर्तावधे धृतं न पूतमानस्य जनामसि ।
 द्विता होतारं मनुष्यं वायवीं धिया रथं न कुलिशः समुपति ॥१॥

श्लोक २

कुळामाने पुण्ड्रं सति गीः शश्वत्सं द्विमानाय साध ।
 स्थायः सुनस्तनयो विजावाजने सा ते सुमतिर्भूवत्से ॥२॥

इयं यज्ञं सहसावन् त्वं नो देवता धिहिं सुकृती रराणः ।
 प्र यंसि होतर्द्वैतीरिषो नोजने महिं द्रविणमा यजत्स्व ॥२॥

जन्मजन्मन् निहिता जातवेदा विजगामिभ्योऽभिरिध्यते अजस्रः ।
 तस्य वयं सुमती यज्ञियत्स्यादि मदे सौमनसे स्याम ॥२॥

एता ते अग्रे जनिमा सनाति प्र पूष्याय नूनानि वोचम् ।
 महानि वृष्णं सवना ऊतेमा जन्मजन्मन् निहिता जातवेदाः ॥२०॥

MANDALA THREE

20. O Fire, these are thy eternal births which I have declared to thee, ever new births for the ancient flame: great are the offerings of the Wine we have made for the mighty one. He is the knower of all births set within in birth and birth.

21. The knower of all births set within in birth and birth is kindled by Vishwamitra, an unceasing flame; in the true thinking of this lord of sacrifice, in a happy right-mindedness may we abide.

22. O forceful god, O strong will, establish this sacrifice of ours in the gods and take in it thy delight: O priest of the call, extend to us the vast impulsions; O Fire, bring to us by sacrifice the great Treasure.

23. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading¹ in his birth; O Fire, may there be created in us that true thinking of thine.

SUKTA 2

1. We create an understanding like pure light for the Fire that makes the Truth to grow, for the universal godhead. The priests of the word fashion twofold by the thought of the human being² this priest of the call, as the saw carves a chariot, and join him into a whole.

¹ or, himself a begetter

² or, the human priest of the word by their thought

पावकशीले तव हि क्षयं परि होतयस्यै वृक्तबहिषो नरः ।
अमने इव इच्छमानास आप्यमपासते द्रावणं धेहि तेभ्यः ॥६॥

अग्निं सुन्नाय दधरे पुरी जना वाजश्रवसमिह वृक्तबहिषः ।
यतस्रैवः सुखं विववदेव्यं दृढं यजानां साधविद्विष्टमपसासम् ॥५॥

आ सन्दस्य सतिष्यन्ती वरेभ्य वृणीमहे अजिद्यं वाजमग्निमयम् ।
राति भूगणामुमिश्रिजं कविर्कर्मणिन राजन्तं दिव्येन शीविषा ॥४॥

ऋता दक्षस्य तरेषा विधर्मिण देवासी अग्निं जनयन्तं विजिप्तिभ्यः ।
रुदेवानं भानुना ज्योतिषा महिमन्तं न वाजं सतिष्यद्वैप श्रुते ॥३॥

स रोचयज्जानूषा रोदसी उभे स माजोरोमवत् पुत्र ईड्यः ।
देववाळीनरज्जदवनीहिरो ईळभो विद्यामतिविधिवमावस्युः ॥२॥

MANDALA THREE

2. He from his birth illumined both the firmaments, he became the desirable son of the Father and Mother. The ageless and inviolable Fire, firmly founded in bliss, with his riches of the Light, is the carrier of offering and the guest of the peoples.

3. By the will, in the order and law of a delivering discernment, the gods brought the Fire into being by their perceptions of the Knowledge. In his greatness shining forth with his blazing light I invoke him as the Horse so that I may conquer the plenitude.

4. To conquer the supreme bliss of the rapturous godhead, the undeviating plenitude full of the word of illumination, we accept the gift of the Flame-Seers,¹ the Fire that aspires, the Seer-Will shining with heavenly light.

5. Having gathered the sacred grass, stretching out the ladle of offering, men have set here in their front the Fire for the happiness, in his plenitude of inspiration, the Violent, the universal in godhead, the bright and beautiful, one who accomplishes the seekings of sacrifice of the doers of the works.

6. O Fire, O purifying light, O priest of the call, men in their sacrifices having gathered the sacred grass, desiring the work, sit around thy house which we must obtain as ours; found for them the Treasure.

¹ or, the Bhrigus

वैश्वानरः प्रजया नाकमाकृष्टे दिवस्पृष्टं मन्दमानः सुमन्मथिः ।
स पूर्ववज्जानयज्जानते धनं समानमज्जं पयति जगतिः ॥१२॥

स जिवते जठरेषु प्रजिवावान् वषा विजेषु नानदध सिद्धे ।
वैश्वानरः पूषाणा अमर्या वसु रत्ना द्यमानो वि दाशुषे ॥१३॥

विद्यां कविं विद्यति मानुषीरिषः सं सीमकुण्वन् त्वविधिं न वेजसे ।
स उद्धतो निवतो याति वैविषते स गार्गसेषु भुवनेषु दीधरते ॥१०॥

तिवो यद्वैत्य समिधः परिजमनोऽनैरगुनसुविवा अर्मुयवः ।
तासांमेकामदधुमृत्युं भुजसं लोकसं द्वे उप जामिमीधुः ॥१॥

नमस्त्यत द्वेयदालि त्वद्वरं कुवस्त्यत दस्यं जालवेदसम् ।
रथीकृतस्य बृहती विषर्वाणिरनिदं वानामामावत् पुरीहितः ॥८॥

आ रोदसी अपृथादा त्वमहेज्जालं यदेनमपसी अधारयत् ।
सो अवरारय परिरणीयते कविदरयो न वाजसतये वनीहितः ॥७॥

MANDALA THREE

7. He filled the two firmaments, he filled the vast sun-world, when he was born and held by the doers of the work. He is led around for the pilgrim sacrifice, the Seer founded in the Bliss, as the Horse for the conquest of the plenitude.

8. Bow down to the giver of the offering, set to his work the perfect in the pilgrim rite, the knower of all the births who dwells in the house: for he is the all-seeing charioteer of the vast Truth, the Fire has become the priest of the gods set in front.

9. Triple is the fuel of the mighty and pervading Fire purified by the aspiring immortals; one of three they have set in the mortal the fuel of the enjoyment, two have gone to that companion world.

10. This seer and lord of creatures human impulsions have perfected everywhere like an axe for sharpness. He goes overrunning the high and the low places; he holds the child born in these worlds.

11. The male of the herds has been born in different wombs and he stirs abroad like a roaring lion, the universal godhead, the immortal wide in his might bestowing the riches and the ecstasies on the offerer of sacrifice.

12. Universal godhead as in the ancient days has ascended glad by high thoughts to the firmament, to the back of heaven, even as of old he creates the riches for the creature born; wakeful he travels ever over the same field of movement.

वैश्वानराय पूज्याजसे विपरी रत्ना विधत्त धरणी गतवे ।
अग्निर्हि देवा अमर्ते इवस्थत्या अमर्षिण सनता न इदृषते ॥१॥

सूक्त ३

मन्दं होतारं शूचिमदध्याविनं दमनसमुक्थं विवववर्षाणम् ।
रथं न विव वपुषाम् दशतं मनूहि तं सदसिद् रथ इमेहे ॥१५॥

शूचि न यामाविषिद् स्वर्दंशं केतुं दिवो रोचनस्थामुवर्षाम् ।
अग्निं मूर्धनि दिवो अग्नितक्ते तमीमहे नमसा वाजिनं बृहेते ॥१४॥

ऋतावानं यक्षिं विप्रमुक्थमा यं दधे मानसिद्वा दिवि अयम् ।
तं विवयामं हरिकेशमीमहे सुदीतमग्निं सुविताय नयसे ॥१३॥

MANDALA THREE

13. The sacrificial Fire whose home is in heaven and who possesses the Truth, the illumined seer with his utterance of the word whom life that grows here in the mother has set him with his diverse journeying, his tawny hair of flame we desire, the deep thinking Fire for a new and happy movement.

14. Pure-bright, rapid of impulsion in his journeying, Fire that looks upon the sun-world, heaven's ray of intuition, standing in the luminous planes, waking in the Dawn, Fire, head of heaven, whom no darkness can cover, him we desire with obeisance of surrender, the Fire of the plenitudes who is the Vast.

15. The pure and rapturous priest of the call in whom is no duality, the dweller in the house, the speaker of the word, the all-seeing, the visioned Fire set in the thinking human being who is like a many-hued chariot in his embodiment, him ever we desire and his riches.

SUKTA 3

1. For the universal godhead, wide in his might, his illuminations¹ create the ecstasies to make a path on the foundations of things: because the immortal Fire sets the gods to their work none can corrupt the eternal Laws.

¹ or, the illumined Ones

अग्निद्वैतवैभिमर्त्यवत्तन्वात् यदा पुत्रवशात् विधा ।
 द्यूरीरनरीयते साधविद्विभिज्जोरो दमना अभिवास्तितानः ॥६॥

वन्दमनि वन्दयु द्विरवत वंदवानरमसुषद स्वर्वावदम् ।
विगाहे वृत्ति नविषीमरवत मंति देवास इहे वृक्षिष दयः ॥१॥

पितृ पञ्चाङ्गानामनुष्ठेयं विप्रश्चरन् विमानमनिवर्तयन् च प्राप्नोति ।
आ विवेकादीनां श्रुतिवर्धनां पुराणिषां श्रुतिवर्धनां श्रुतिवर्धनां श्रुतिवर्धनां ॥१॥

कैतुं यजानां विदथस्त्वाधनं विप्रासो अग्निं मधेयन् वसिष्ठिः ।
अर्वांसि यस्मिन्नाथि सदैवार्वास्तस्मिन्त्यन्मानि यजमान आ वक्तुं ॥३॥

अनर्द्धो रोदसी दत्त कृपते होला निषयते मन्त्रः पुरोहितः ।
 क्षयं ब्रह्मणं परं भूषति शुभिदं वैभक्तिमतिरतिष्ठति विद्यावसुः ॥३॥

MANDALA THREE

2. He travels as the Messenger between earth and heaven, the doer of works, man's priest of the call, seated within him, the vicar set in his front; with his light he envelops the Vast Home, the Fire missioned by the gods, rich with the Thought.

3. Ray of intuition of their sacrifices, effective means of the finding of knowledge, the illumined seers greatened the Fire by their awakenings to Wisdom; the Fire in whom his words have built into a harmony his works, in him the doer of sacrifice desires the things of his happiness.

4. The Fire is the father of sacrifice, the Mighty Lord of the wise, he is the measure and the manifestation of knowledge for the priests of the word: he enters into earth and heaven with his manifold shape, many delightful things are in him, he is the seer who has gladness of all the planes.

5. The gods have set in this world in his beauty and glory the delightful Fire, with his chariot of delight, luminous in the way of his workings, the universal god-head, who is seated in the waters, who is the discoverer of the sun-world, who enters into the depths and is swift to cross beyond, who is rapt in his might, who bears in himself all things.

6. The Fire with the gods and creatures born builds by the thought of man the sacrifice in its many forms, he moves between earth and heaven as their charioteer bearing them to the achievement of their desires; he is the swift in motion and he is a dweller in the house who drives off every assailant.

वैश्वानरस्य वसनाग्नेौ ब्रह्मदेविरणादेकः स्वपत्यया कविः ।
उमा पितरौ मह्ययजामाप्तामिन्नद्यविष्णुर्विष्णुर्वी भूरिरेतसा ॥११॥

वैश्वानर तव धामान्या चक्रे धीमः स्वविदमवो विवक्ष्ण ।
जान आण्णो भुवनानि रोदसी अमने ता विदवा परिभूरसि त्मना ॥१०॥

विभावा देवः सुरणः परि क्षितोरितिनवभूमव रावसा सुमद्वयः ।
तस्य वतानि भूरिप्राविष्णो वयस्य भूषस्य वम आ सुवैश्वरिभ्यः ॥९॥

विश्वपतिं पृथ्व्यतलिष्ठं नरः सदा यत्नारं धीनाभ्युद्युजं च वाचताम् ।
अथर्वराणां वेतनं जानवेदसं य शंसन्ति नमसा जितिभिर्युधैः ॥८॥

अने अरस्व स्वपत्य आण्ण्यूर्वा पितरवस्व समिधो विदोहि नः ।
वयसिं जित्वा ब्रह्मदेव जगत्वा उडिगदेवानामसि सुकृत्विषणम् ॥७॥

MANDALA THREE

7. O Fire, come near to us in a life rich with offspring, nourish us with energy, illumine our impulses, animate in us the expanding powers of the Vast, O wakeful flame; thou art the aspirant strong in will for the gods and the illumined seers.

8. Men ever with obeisance, with swift urgings, give expression for their growth, to the knower of all births, the mighty one, the lord of the peoples, the Guest, the driver of our thoughts, the aspirant in those who speak the word, the waker to consciousness in the pilgrim sacrifice.

9. Fire, the wide-shining godhead, joyful in his happy chariot, has enveloped in his might our abodes;¹ with complete purification may we obey² in the house the laws of work of this giver of our manifold increase.

10. O universal godhead, I desire thy lights³ by which thou becomest, O all-seeing,⁴ the knower of the sun-world: born, thou hast filled the worlds and earth and heaven, thou art there enveloping them all with thyself, O Fire.

11. Fire the One Seer by his seeking for perfect works⁵ released out of the actions⁶ of the universal godhead, the Vast: the Fire greatening both the parents, earth and heaven, was born from a mighty seed.⁷

¹ or, the worlds of our habitation;

² or, may we approach with reverence

³ or, seats or planes

⁴ or, clear-seeing

⁵ or, by his skill in works

⁶ or, detached from the actions

⁷ or, the Fire was born greatening both the parents, earth and heaven with his mighty stream.

सप्त देवाणि मनसा वृणाना इवन्तो विद्वं प्रति यजुतेन ।
नवेदसो विद्वेष्यं प्र जाला अयोसं यजं वि वरन्त पूर्वोः ॥५॥

ऊर्ध्वो वां गगुरर्ध्वरे अकार्यूर्ध्वो शोचोर्वि प्रस्थिता रजसि ।
विदो वा नाया न्यसादि होता स्तृणीमहि देवव्यवा वि वाहेः ॥४॥

प्र दीविति विदववारं जिगाति होतारमिळः प्रथमं यज्ये ।
अवृणो नमोमिर्बुधमं वन्द्ये स देवान् यक्षदिवितो यजोयान् ॥३॥

यं देवासिन्द्रहृद्यायजाने दिवेदिव वरुणो मित्रो अग्निः ।
सेमं यजं मधुमत्तं ऊधो नस्तनूनपाद् धृतयोनि विधन्तम् ॥२॥

समिन्तसिन्ते सुमना वोध्यस्ते शूचाशुचा सुमति रासि वस्वः ।
आ देव देवान् यजथाय वसि सखा सखीन् त्र्युमना यध्यन्ते ॥१॥

ॐ ४

MANDALA THREE

SUKTA 4

1. Aflame and again aflame in us awake with thy truth of mind, with light upon light grant us right understanding from the shining One. A god, bring the gods for the sacrifice; right-minded, a friend do sacrifice to the friends, O Fire.

2. O thou whom the gods, even Varuna, Mitra and the Fire, thrice in the day worship with sacrifice from day to day, O Son of the body, make this sacrifice of ours full of the sweetness, so that it may create the native seat of the light.

3. The Thought in which are all desirable things comes to this first and supreme priest of the call to offer our aspirations as a sacrifice, towards the mighty one to adore him with our prostrations; missioned, strong to sacrifice, may he do worship to the gods.

4. In the pilgrim sacrifice a high path for you both has been made which departs to the high lustres, the mid-worlds; the priest of the call has taken his seat in the navel-centre of heaven. We spread wide the sacred grass, a space of wideness of the gods.

5. Accepting with the mind the seven invocations, taking possession of all that is by the Truth, they went towards their goal. Many powers born in the finding of knowledge and wearing the forms of gods move abroad to this sacrifice.

आ पाह्याने समिधानो अवर्तिङ्गद्वेष देवैः सरथं तुरीयैः ।
बहिर्न आत्तामहितः सुपुत्रा स्वाहो देवा अमता मादयन्ताम् ॥११॥

वनस्पतेऽव सृजोप देवाननिनर्हिवः शिमिता सूर्यानि ।
सर्वं होता सपत्नरो यजानि यथा देवानां जनिमानि देव ॥१०॥

तवत्सुरीपमथ पोषधन् देव त्ववर्तिव रराणः स्वस्व ।
यतो वीरः कर्मण्यः सुवक्षो युक्तशाला जामले देवकामः ॥९॥

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्यैश्चिरनिनः ।
सरस्वती सारस्वतीश्चिरवर्षाकं लिखो देवीर्वाहिरेदं सदन्तु ॥८॥

देव्या होतारो यथमा यज्ज सल पूक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमिदं त आहिरन् वतं वतया द्यौष्यानाः ॥७॥

आ यन्दमाने उषसा उपाके उत रमयेते तन्वा विक्षे ।
यथा नो मित्रो वरेणो जूषोषदिन्द्रो मरुता उत वा महिभिः ॥६॥

MANDALA THREE

6. May night and dawn differently formed in their body be joined close and smile upon us in their gladness,¹ so that Mitra may take pleasure in us and Varuna or with his greatness Indra too with the life-gods.

7. I crown the two supreme Priests of the invocation. The seven pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine.

8. In unison may Bharati with her Muses of invocation, Ila with gods and men, and Fire, Saraswati with her powers of inspiration come down to us, the three goddesses sit upon this seat of sacrifice.

9. O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing.

10. O tree, release thy yield to the gods; Fire the achiever of the work speeds the offering on its way. It is he who does worship as the priest of the call, the more true in his act because he knows the birth of the gods.

11. Come down to us, O Fire, high-kindled, in one chariot with Indra and swiftly journeying gods; let Aditi, mother of mighty sons, sit on the sacred grass, let the gods, the immortals, take rapture in *Swāhā*.

¹ or, may they so shine with their lights that Mitra may take pleasure in us and Varuna and Indra with the life-gods.

पतिमिषं त्रिषु अयं पदं वेः पतिमिषं यद्विचरत् सूर्यम् ।
पतिमिषं सत्तद्विषमितिः पतिमिषं सत्तद्विषमितिः ॥५॥

मिषो अतिमिषं यत् सतिमिषं मिषो दितो वरुणो जातवेदः ।
मिषो अतिमिषं यत् सतिमिषं मिषो दितो वरुणो जातवेदः ॥४॥

अथानिषमिषं यत् सतिमिषं मिषो दितो वरुणो जातवेदः ।
अथानिषमिषं यत् सतिमिषं मिषो दितो वरुणो जातवेदः ॥३॥

प्रदितनर्विषं स्तोममिषं यत् सतिमिषं मिषो दितो वरुणो जातवेदः ।
प्रदितनर्विषं स्तोममिषं यत् सतिमिषं मिषो दितो वरुणो जातवेदः ॥२॥

प्रदितनर्विषं स्तोममिषं यत् सतिमिषं मिषो दितो वरुणो जातवेदः ।
प्रदितनर्विषं स्तोममिषं यत् सतिमिषं मिषो दितो वरुणो जातवेदः ॥१॥

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MANDALA THREE

SUKTA 5

1. The Fire is awake fronting the dawns; one illumined, he becomes aware of the paths of the seers: kindled into a wide might by the seekers of godhead, the upbearing flame opens the gates of the Darkness.

2. Ever the Fire increases by the lauds, the words of those who hymn him by their utterances, one to be adored with prostrations; the Messenger who desires the many seeings of the Truth has shone out in the wide flaming of the Dawn.

3. The Fire has been set in the human peoples, child of the Waters, the Friend who achieves by the Truth; luminous,¹ a power for sacrifice, he has risen to the summits; he has become the illumined seer who must be called by our thoughts.

4. The Fire when he has been kindled high becomes Mitra, the Friend—Mitra the priest of the call, Varuna, the knower of the births, Mitra, the friend, the priest of the pilgrim sacrifice, one rapid in his impulsions, the dweller in the house, the friend of the Rivers, the friend of the Mountains.

5. He guards from hurt the beloved² summit-seat of the being, mighty, he guards the course³ of the Sun; Fire guards in the navel-centre the seven-headed thought, sublime, he guards the ecstasy of the gods.

¹ or, beloved and adorable,

² or, delightful

³ or, movement

उदत्तन्मसीत् समिधा नाकमृद्वीऽग्निनभंवृक्षलसी रोचनानाम् ।
यद्यो भृंगीभ्यः परि घाततिरुवा गृहो सन्तं देव्यवाहं समीधे ॥१०॥

उहृष्टं पृथुतः समिधा यद्वि अद्यात् वल्लभं विवो अथि नासा पृथिव्याः ।
मिषो अग्निनरीड्यो नाततिरुवाऽऽदेतो वक्षदे यजथाय देवान् ॥१॥

सद्यो जाल ओषधीभिरवृक्षे यद्यो वधन्ति प्रस्थो धेनेन ।
आप इव प्रवता इन्ममाना उरुव्यदेतिनः पित्रोषपस्थे ॥८॥

आ धीनमग्निर्धृतवन्तमस्थ्यात् पृथुयनाऽममृशान्नमृशान्नः ।
दीधानः शूचिषश्चैवः पावकः पुनःपुनर्मतिररा नव्यसी कः ॥७॥

ऋभुश्वरक इड्यं चार नाम विवराग्निं देवो व्युनक्ति विष्टान् ।
सस्यं च मधु धेनवत् पदं वृत्ततिद्वान्ती रक्षन्त्यप्रयुजन्ते ॥६॥

MANDALA THREE

6. A skilful craftsman, a god knowing all the manifestations of knowledge, he forms the beautiful and desirable Name, the luminous seat of the being in the movement of the peace; that the Fire guards, not deviating from his work.

7. Desiring it as it desired him, the Fire entered into that luminous native abode wide in its approach; shining forth, pure, purifying, sublime, again and again he makes new the father and the mother.

8. Suddenly born he is carried by the growths of the earth when the mothers who bore him make him grow by the light. The Fire in the lap of the father and the mother is as one who defends the waters gliding happily¹ down a slope.

9. Lauded by us mighty he shone with his high flaming in the largeness² of heaven, in the navel-centre of earth. The Fire is Mitra the friend, the desirable one, he is life growing³ in the mother; may he as our messenger bring the gods for the sacrifice.

10. The Fire with his high flaming up-pillared, sublime, the firmament and became the highest of the luminous kingdoms,⁴ when for the flame-seers life, that grows in the mother, kindled all around the carrier of the offerings who was hidden in the Secrecy.

¹ or, gliding brightly

² or, height

³ or, life that breathes in the mother

⁴ or, highest of all lights

सद्वितं तत्सर्वत्वं भूव आ निषत्तोऽन्तर्धावा माहिते हेतुमाणः ।
आत्मेके संपत्नी अजरे अमृक्ते सर्वद्वेष उन्नागायत्य धनं ॥४॥

द्यौश्च त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय ।
यदौ विद्यो मातृप्रीद्वयन्तीः प्रयस्वतीन्दीळते शुक्लमर्चिः ॥३॥

आ रोदसी अपृणा जायमान उत प्र रिक्था अथ नु प्रयज्यी ।
विद्विषददानं महिना पृथिव्या वक्ष्यन्ती ते वद्विषः सन्निजिह्वीः ॥२॥

प्र कारवो मनना वक्ष्यमाना देवद्रीचीं नयत देवयन्तः ।
दक्षिणावाहं याजिनी प्राच्येति द्विभर्भरन्त्यनये धृतावी ॥१॥

सूक्त ६

इत्थामाने पुरुदंसं सति गीः शशवत्सं हवमानाय साध ।
स्वाधः सुनस्सतनयो विजावाजने सा ते सुमतिभूतस्से ॥११॥

MANDALA THREE

11. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading¹ in his birth; O Fire, may there be created in us that true thinking of thine.

SUKTA 6

1. The Doers of the work, seekers of godhead, who find expression by the thought, lead it on turned godwards; full of the plenitude, luminous, carrying the Understanding, it journeys moving forwards, bringing the offering to the Fire.

2. Even in thy birth thou hast filled earth and heaven, and now thou hast exceeded them, O Flame that carriest on the sacrifice; by the greatness of earth and heaven may thy seven tongues find utterance, carriers of the word, O Fire.

3. Heaven and earth and the lords of sacrifice set thee within as the priest of the call for the house when human beings, seeking godhead, having the delight, ask for the resplendent Ray.

4. Mighty, he is seated steadfast in the world of his session, rejoicing between the two mightinesses of earth and heaven, the united wives of one wide moving lord, ageless and inviolate, the two milch-cows giving their rich yield of milk.

¹ or, himself a begetter

ऐमिरने सरथं पाहिवरिऊ नानारथं वा विमवी हिववाः ।
पनीवतिउवातं वीउव देवाननववधमा वहै मादयस्व ॥९॥

उरी वा ये अन्तरिक्षे मदानि दिवो वा ये रोचन्ते सनि देवाः ।
ऊमा वा ये सुहेवासा पजवा आपोमरे रथो अने अउवाः ॥८॥

विवविवा ते स्वयन्त रोका उषो विमालीरन् मासि पूर्वाः ।
अपो यदान उवाधवनेषु हेविमन्दस्य पनयन्त देवाः ॥७॥

अन्तस्य वा केशिना योयामिष्वन्तर्जवा रोहिता धुरि विषव ।
अथा वहै देवान् देव विउवान् स्वधवरा कृणुहि जातवेदः ॥६॥

वता ते आने महेतो महानि तव कृत्वा रोदसी आ तनन्थ ।
त्वं दूतो अमवी जायमानस्त्वं नीता वृषभ चक्षुणीनाम् ॥५॥

MANDALA THREE

5. Great art thou, O Fire, and great the law of thy workings, by thy will thou hast built out earth and heaven; in thy very birth thou becamest the Messenger, O mighty lord, and, thou the leader of men that see.

6. Set under the yoke with the straps of the yoking the two maned steeds of the Truth red of hue, dripping Light: thou, O God, bring all the gods; O knower of the births, make perfect the ways of the pilgrim sacrifice.

7. From heaven itself thy lights blazed forth, thou shinest in the wake of many outshinings of the Dawn¹ when, O Fire, passionately burning² in the woods, the gods set the waters³ to their work for the rapturous priest of the call.

8. The gods who take their rapture in the wide mid-world, or those who are in the luminous world of heaven, or those lords of sacrifice who are helpful and ready to the call, them thy chariot-horses have borne towards us.

9. Come down to us with them in one chariot or in many chariots for thy horses pervade and are everywhere; according to thy self-law bring here with their wives the gods thirty and three and give them to drink of the rapture.

¹ or, in the wake of many wide-shining Dawns

² or, flaming as dawn

³ *apasa* work would make a clearer sense; it would then mean "set in action the work of the rapturous priest of the call."

आ सीमरीहेतुं सुयमा भवन्तीः पतिव्रतिकास्त्वान् रतिविद् रथीणाम् ।
 न नीलपूठो अतस्तस्य धावित्ता अवाप्तयते पुण्यभक्तिकः ॥३॥

दिवसो धनयो वृणा अरवा वेदीरा नत्थी मधुमद् वहेत्तीः ।
 ऋतस्य त्वा सदसि क्षेमयन्तं पद्मका वरति वर्तन गीः ॥२॥

य य आहः त्रितपूठस्य धावित्ता भानरा त्रिविधः सत्त वाणीः ।
 परिक्षिता पिपरा सं वरेते य सलति दीर्घमायुः प्रयक्षे ॥१॥

पञ्चम ७

द्वेष्टमाने पुण्डरीं सीन गीः शरवन्तं देवमानाय साध ।
 स्थायः सुवृत्तनयो विजावाडान् सा वे सुमतिर्भवत्स ॥११॥

स द्वेष्टा यस्य रोदसी विद्वद्वी यज्ञयज्ञमपि दूषे गूणीतः ।
 धावो अथरेव नत्थयुः युधके ऋतावरी ऋतवातास्य सत्ये ॥१०॥

MANDALA THREE

10. He is the priest of the call for whose growing even wide earth and heaven speak the word at sacrifice on sacrifice; facing each other, fixed like two ends of the pilgrim-way, the Truth they keep in his truth who from the Truth was born.

11. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading¹ in his birth; O Fire, may there be created in us that true thinking of thine.

SUKTA 7

1. They who have climbed from the dark-backed foundation have entered the Father and Mother, have entered into the seven voices. The Father and Mother who dwell encompassing all move abroad and go forward to give by sacrifice long-extended the Life.

2. He reached the milch-cows that dwell in heaven, the Mares of the male, the divine rivers that carry in their flow the sweetness. The one Light moves on the way around thee when thou seekest thy dwelling in the house of the Truth.

3. On every side he ascends them and they become easy to control, he awakes to knowledge and is the lord and discoverer of the riches. Fire with his blue back and many diverse faces brings them from the ever-moving foundation to a settled dwelling.

¹ or, himself a begetter

वैष्णवन्तं महै अयमपि पूर्ववैष्णव विज्ञाप्य रघुमयः स्यामाः ।
देव ह्रीनमन्दवतरविष्णुकाकवान् महो देवान् रोदसी एहै वीक्ष ॥१॥

द्वेषा द्रोहादिनां प्रथमा व्यञ्जं सप्त पञ्चासः स्वधया मुदन्ति ।
अतः शान्तं अस्तिमत् त आहुरन् वत वतया बोध्यानाः ॥८॥

अथर्वविश्वः सप्त विधाः प्रथमं रक्षन्ति निहितं पदं वै ।
 षाड्वाहं सदनंश्चोत्तमं अथर्वं देवा देवानामसु हि श्रुता यैः ॥१०॥

उत्तरी पितृभ्यां प्रतिवर्त्तन् धीर्द्धृष्ट्यामनपत्तञ्जलम् ।
उत्तमा ह्येव पतिरि धामनमकरोत्तरेण त्वं धाम आरिर्दिव्यवत् ॥३॥

जाननि वण्णी अरुणस्य अवर्त्मन अहमस्य आत्मने रूणिन् ।
दिवोरुषः सुरवो रोचमाना इळा येवा गय्या सतिना गां ॥५॥

महिं त्वाहंमूर्तयान्तराज्यं संभ्रमंभानं वहेतो वहेति ।
 व्यङ्ग्योर्मिदिवृत्तानः सधत्त एकांमिव रोदसी आ विवश ॥१॥

MANDALA THREE

4. The rivers energised and bear his mighty force of formation firmly fixed and undecaying; he shines out wide with his limbs in the world of his session and has entered earth and heaven as if they were one.

5. They knew the bliss of the ruddy-shining bull and they rejoice in the rule of the Great One; they are the lights of heaven luminously blazing and the Word of Revelation is their mighty common speech.

6. And great by the knowledge of the great father and mother they led his strength in the wake of its proclaiming call, where the bull bears his worshipper round the hold of night towards its own seat.

7. Seven illumined seers guard by the five priests of the pilgrim-rite the beloved¹ seat of the being that is set within: moving forward the imperishable bulls take joy; the gods move according to the law of the workings of the gods.

8. I crown the two supreme Priests of the invocation. The seven pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine.

9. The many Rays well governed in their course, grow passionate for the great Horse, the many-hued Bull. O divine priest of the call, rapturous, awaking to knowledge, bring here the great gods and earth and heaven.

¹ or, delightful

धृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवद्वतुः ।
उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्र ॥१०॥

इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिभूत्वस्मे ॥११॥

सूक्त ९

सखायस्त्वा ववूमहे देवं मर्तासि ऊतथे ।
अपां नपातं सुभगं सुदीदिति सुप्रतूर्तिमनेहसम् ॥१॥

कायमानो वना त्वं यन्मातृरजगन्नपः ।
न तत् ते अग्ने प्रमृषे निवर्तनं यद् दूरे सन्निहाभवः ॥२॥

अति तृष्टं ववक्षिथाथैव सुमना असि ।
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥३॥

MANDALA THREE

10. The swift-running dawns have shone opulently bringing us our satisfactions, with their true speech, their rays of intuition. And do thou, O Fire, by the greatness of the earth cut away for the Vast even the sin that has been done.

11. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading¹ in his birth; O Fire, may there be created in us that true thinking of thine.

SUKTA 9

1. Mortals we have chosen thee, a god, for our comrade to protect us, the Child of the Waters, full of happiness and light, victorious,² to whom no hurt can come.

2. When leaving the woods thou goest to thy mother waters, that retreat turns not to oblivion³ of thee, O Fire, for even though thou art far thou hast come into being here.

3. When thou hast carried beyond the rough ground⁴ then hast thou truth of mind: some depart,⁵ others remain seated around thee in whose comradeship thou art lodged.

¹ or, himself a begetter

² or, strong to break through,

³ or, to thy destruction,

⁴ or, beyond thirst

⁵ or, move forward,

श्रीणि शान्ता श्री सहस्रनाम्नां त्रिंशच्च देवा नव वासयन् ।
श्रीक्षन् धूर्तैरुत्तमान् बाहिरुत्तमा आदिच्छेत्तारं यसादयन् ॥९॥

आ ज्ञेता स्वधरं शीतं पावकशोचिषम् ।
आशं दूतमजितं प्रलम्बितं श्रुष्टी देवं सपथं ॥८॥

तत् स्रष्टुं तव दंसना पाकान् विवृणुदयति ।
त्वां यदन्ते पशवः समासते समिद्धमपिपशवरे ॥७॥

तं त्वा मर्ता अग्रेणैव देवेभ्यो ह्यववाहेन ।
विश्वान् यद् यदा अभिप्राप्तिं मानुषं तव कृत्वा यविष्ठय ॥६॥

सप्तर्षांसमिव त्मनाऽनितमिच्छा त्रयोहितम् ।
पुनं नयन्मानविरुद्रा परावर्तो देवेभ्यो मथितं परि ॥५॥

ईषिवांसमति विधः शशवतीरति सश्वतः ।
आवोमानिवन्दन् निविरासो अर्द्धहोऽस्य सिद्धिमिव श्रितम् ॥४॥

MANDALA THREE

4. When he has passed beyond the forces that make to err, beyond those that cling perpetual, the long-lasting who have no hurt have followed and found him like a lion who has taken refuge in the Waters.

5. As if one who of himself has sped away and utterly disappeared, this Fire Life growing in the mother led from the Beyond, churned out on every side, for the gods.

6. This is thou upon whom mortals have seized for the gods, O carrier of the offerings, because thou guardest all sacrifices by thy will, O Flame in man, O most youthful god!

7. O Fire, thy action covers That Bliss from the ignorant when the Animals sit together around thee, kindled against the night.

8. Offer the oblation to the Fire intense with its purifying light, who does perfectly the pilgrim-rite, the swift messenger, with his rapid pace; wait soon upon the ancient and desirable godhead.

9. Gods three thousand and three hundred and thirty and nine waited upon the Fire. They anointed him with streams of the clarity, they spread for him the seat of sacrifice, and seated him within as priest of the call.

अवाभ्यः पुराता विद्याममिनमनिर्वाणाम् । तेषां रथः सदा नवः ॥५॥

अग्निं स्रुतं सनथुतं सहसो जातवेदसम् । वारिं देवा अकुर्वन् ॥४॥

अग्निर्वायु स वेतति केवदुवस्य पूथः । अथ ह्यस्य तरणि ॥३॥

स ह्यववाहमत्पु उरिगदतवनाहितः । अग्निर्वायु स मूषति ॥२॥

अग्निर्होता पुरोहितोऽवसरस्य विचर्षणिः । स वेद यजमानवक् ॥१॥

सुक्ते ११

ते त्वा विद्या विपनयो जागृवांसः समिधते । ह्यववाहमत्पु सहोवधम् ॥९॥

स नः पावक दीदृदि द्युमवस्मे सुवीर्यम् । यवा स्तोत्रयो अन्नतमः स्वस्तये ॥८॥

MANDALA THREE

4. When he has passed beyond the forces that make to err, beyond those that cling perpetual, the long-lasting who have no hurt have followed and found him like a lion who has taken refuge in the Waters.

5. As if one who of himself has sped away and utterly disappeared, this Fire Life growing in the mother led from the Beyond, churned out on every side, for the gods.

6. This is thou upon whom mortals have seized for the gods, O carrier of the offerings, because thou guardest all sacrifices by thy will, O Flame in man, O most youthful god!

7. O Fire, thy action covers That Bliss from the ignorant when the Animals sit together around thee, kindled against the night.

8. Offer the oblation to the Fire intense with its purifying light, who does perfectly the pilgrim-rite, the swift messenger, with his rapid pace; wait soon upon the ancient and desirable godhead.

9. Gods three thousand and three hundred and thirty and nine waited upon the Fire. They anointed him with streams of the clarity, they spread for him the seat of sacrifice, and seated him within as priest of the call.

अने धाजिळी अखरे देवान् देवपते यज । होला सन्तो वि राजपति सिधः ॥७॥

अनि वधंनु गो गिरी पती जायत उक्थः । सहे बाजाय दविगाय दंतः ॥८॥

म होत्रे पूजं वचोऽनय भरता बह्वे । विषा योतीवि विपते न वेधसे ॥९॥

स केतुदेवराणांमनिनदवेधियरा गमते । अजानतः सत होतिमिद्विजयसे ॥१०॥

स या यस्ते दवागतिं समिधा जातवेदसे । सो अने वत्ते सुवीर्यं स पुष्यति ॥११॥

त्वां योवोवृत्विजमनं होतारसीळसे । गोषा अतस्य वीदिहि स्वे वसे ॥१२॥

त्वामनं मनीषिणः सत्यानं चर्षणीनाम् । देवं मनीसं वृषते समधरे ॥१३॥

MANDALA THREE

SUKTA 10

1. Thee, O Fire, men who have the thinking mind
kindle in the sacrifice, an emperor over those who see,
mortals set alight a godhead.

2. Thee, O Fire, they pray in the sacrifices as the
sacrificant of the rite, the priest of the call; shine out the
guardian of the Truth in thy own home.

3. He who gives to thee with the fuel, to the knower of
the births, holds the hero-energy, he ever grows.

4. He is the ray of intuition in the sacrifices; may he,
the Fire, come with the gods, anointed by the seven
priests of oblation to him who holds the offerings.

5. Bring forward for the Fire, for the priests of the call,
the vast and supreme¹ word as for the creator and me
who brings the lights of illuminations.

6. May our words make the Fire to grow when he is
born, the Fire that carries the utterance, visioned for the
great plenitude, for the treasure.

7. O Fire, most strong to sacrifice in the pilgrim-rite,
worship the gods for the seeker of the godhead; as the
rapturous priest of the call thou shinest wide, beyond the
forces that make us err.

¹ or, ancient word

अवाभ्यः पुराणा विद्याममिन्नमनिर्वाणाम् । तेषां रथः सदा नवः ॥५॥

अग्निं स्रुत् सनधुतं सहसो जातवेदसम् । बर्हि देवा अकृण्वन् ॥४॥

अग्निर्धिया स वेत्ति कर्तुंशस्य पूथः । अथ ह्यस्य तर्हि ॥३॥

स ह्यवबालमथ उवाचैतन्नोहितः । अग्निर्धिया समुपवत् ॥२॥

अग्निर्हेता पुरोहितीऽथारस्य विवर्षणाः । स वेद यजमानेष्वक् ॥१॥

सुक्ते ११

तं त्वा विद्या विपन्वो जागृवांसः समिन्वते । ह्यववाहेममथ सहोवधम् ॥१॥

स नः पावक दौहिहि धूमवत्से सुवीर्यम् । अवा स्तोत्रभ्यो अन्तमः स्वस्तये ॥८॥

MANDALA THREE

8. So, do thou, O purifying Flame, kindle in us the luminous hero-energy, to those who laud thee become most close for their weal.

9. This is thou whom the illumined seers who have the light, ever wakeful, kindle, the immortal bearer of the offering, increaser of our force.

SUKTA 11

1. Fire is our all-seeing priest of the call, our vicar set in front in the pilgrim-rite; he knows the uninterrupted course of the sacrifice.

2. He is the immortal, the carrier of the offering, the aspirant, the messenger settled in the rapture; the Fire joins with our Thought.

3. Agni wakes to knowledge companioning our Thought, he is the supreme¹ ray of intuition in the sacrifice; it is he who crosses through to man's goal.

4. Fire, the Son of Force, who hears the things that are eternal,² knower of the births, the gods created as a carrier flame.

5. The inviolable who goes in front of the human peoples the Fire is a swift chariot that is ever new.

¹ or, ancient

² or, who has the inspired knowledge of things eternal,

तोषा वृत्रहेणा हुवे सजिदवानापराजिता । इन्द्रमनी वाजसातमा ॥४॥

इन्द्रमर्षिन कविच्छदा यज्ञस्य अर्या वृण । ता सोमस्येह तृप्पताम् ॥३॥

इन्द्रमनी जरिदुः सवा यज्ञो विभाति येनतः । अया पातमिम् सुतम् ॥२॥

इन्द्रमनी आ मां सुतं गीमिदंभो वरेणम् । अस्य पातं विधेयिता ॥१॥

सूक्त १२

अमने विद्वानि वायुं वाजेषु सनिषामहे । त्वे देवास एरिरे ॥९॥

परि विद्वानि सुविताऽनेरदयाम मन्यमिः । विद्रासो जातवेदसः ॥८॥

अभि प्रपांसि वाहेसा वादवा अदनीति मर्यः । अयं पावकशोविषः ॥७॥

साक्षितं विदवा अभिभूयः बहुदेवतानात्मकतः । अग्निस्तुविश्वस्ततः ॥६॥

MANDALA THREE

6. Overpowering all assailants the Fire is the will of the gods never crushed, filled with the multitude of his inspirations.

7. By this bringer of delights the mortal who gives, reaches and possesses the house of the purifying light.

8. May we by our thought possess around us well-established all the things of the Fire, may we be illumined seers who know all things born.¹

9. O Fire, we shall win all desirable things in thy plenitudes, in thee have moved towards us the gods.

SUKTA 12

1. O Indra, O Fire, come to the offering of the wine,—by our words your supreme desirable ether; drink of it you who are missioned by the Thought.

2. O Indra, O Fire, the conscious sacrifice journeys taking with it the worshipper: by this word drink of this offered wine.

3. I choose by the swift impulse of the sacrifice Indra and the Fire whose pleasure is in the seer; take here your content of the Soma wine.

4. The smiters, the slayers of the coverer I call, the unvanquished, the companions in victory, Indra and the Fire, most strong to win the plenitudes.

¹ or, in whom knowledge is born.

इतिमनस्तमसीदते तं सतिप्यनोऽवसे ॥२॥
 अतवा यस्य रोदसी दधं सवन ऊतयः ।

य वो देवायानये बहिष्मवर्त्तिम् ।
 ताम् देवेभिरा स नी पतिव्यो बहिर्वा सवत् ॥१॥

सूक्त १३

इन्द्राग्नी रोचनी दिवः परि बाज्यै अषयः । तद् वा वां वेति य वायम् ॥१॥

इन्द्राग्नी तविषाणि वां सधस्यानि प्रपांस च । युवोर्युवै हितम् ॥८॥

इन्द्राग्नी अपसत्ययुष य पतिन वीतयः । अतस्य पत्या अन् ॥७॥

इन्द्राग्नी नवति पुरी दासपनोर्युवतम् । साकमेकेन कर्मणा ॥६॥

य वासवर्त्त्युषिपानो नीयतिवदो जितारः । इन्द्राग्नी इष आ वृणो ॥५॥

MANDALA THREE

5. Your adorers, speakers of the word, they who know the ways of the guidance hymn you: O Indra, O Fire, I accept your impulses.

6. Indra and Fire shook down the ninety cities possessed by the destroyers, together by one deed.

7. O Indra, O Fire, all around our work our thoughts go forward towards you along the paths of the Truth.

8. O Indra, O Fire, your mights are companions and your delights; in you is founded all swiftness in the work.

9. O Indra, O Fire, you encompass the luminous kingdom of heaven in the plenitudes; it is your strength that is manifested there.¹

SUKTA 13

1. Sing out some mightiest hymn to this divine Fire; may he come to us with the gods and, strong to sacrifice, sit upon the sacred grass.

2. He is the possessor of the Truth to whom belong earth and heaven and their guardings accompany his mind of discernment; for him the givers of the oblation pray, for him for their protection when they would win the riches.

¹ or, that is your strength which wakes to knowledge.

अथासि ते नमउक्तिं प्रुत्स्व ऋतावत्सुयं वेतने सहस्वः ।
विहृष्टं आ वक्षि विहृष्टो मि पति सद्य आ वार्हिक्तेय यजत्र ॥२॥

आ होता मन्त्रो विदध्यान्पत्न्यान् सत्यां यज्वा कवितमः स वेधाः ।
विहृष्टयः सहस्रस्युजो अग्निः शोचिष्यकेशः पृथिव्यां पाजो अश्वे ॥१॥

सर्वज्ञ १४

तू नो रास्व सहस्रवत् लोकवत् पुष्टिमत् वसु ।
ह्युमदाने सुवीर्यं वार्हिष्ठमनुप्राक्षितम् ॥७॥

उत नो ब्रह्मधामिष उक्थ्यु देवहूतमः ।
शं नः शोचा मरुद्वृक्षोजने सहस्रसातमः ॥६॥

दीदिदवांसमगृह्य वरवीमिरस्य धीतिभिः ।
ऋक्वाणो अग्निनिम्नधत्ते होतारं विदधति विद्याम् ॥५॥

स नः शमोष्णि वीतयेऽग्निनयच्छु शंताम् ।
यतो नः प्रुणवद् वसु दिवि क्षितिभ्यो अस्वा ॥४॥

स यन्ता विप्र एषां स यज्ञानामग्रा हि षः ।
अग्निं ते वो उवत्यत दाता यो वनिता मघम् ॥३॥

MANDALA THREE

3. He is the illumined seer and regent of these sacrifices, he and always he; that Fire set to his work who shall win and give the plenitude.

4. May he, the Fire, give us all happy peace for our journeying there whence are rained the riches in heaven, from all the planes, in the Waters.

5. Men who have the light kindle into his flaming, incomparable, by the opulent thinkings of this being Fire, the priest of the call, the lord of all the peoples.

6. Do thou, strong to call the gods, protect us in the Word, in all our utterances; increasing the life-powers powerful to win the thousands. Flame out blissfully for us, O Fire.

7. Now give us a thousandfold riches bringing the Son, bringing our growth, luminous, a hero-strength, abundant, inexhaustible.

SUKTA 14

1. The rapturous priest of the call has reached the things of knowledge; he is the true, doer of sacrifice, a great seer, a creator. Fire the son of force, with his chariot of lightning and his hair of flaming light has attained to a massive strength on the earth.

2. I come to thee, accept my word of obeisance, O master of Truth and strength, to thee who givest knowledge. As the knower, bring those who know and sit in the midst on the sacred grass, O lord of sacrifice.

वि पावसा पृथुना शीघ्रिचानो बाधत्वा हिषो रक्षसो अमीवाः ।
सुशामाणा बहेतः शमीणि स्यामामनरेहे सुहवस्य प्रणीतो ॥१॥

सुहवते १५

पुंशं वक्ष कविक्रतो यानोमा देव मर्तिसो अथरे अकम् ।
त्वं विववस्य सुहवस्य बोधि सवं तदने अमलं स्वदेहे ॥७॥

त्वष्टि पुत्र सहसो वि पूर्वोदवस्य यन्मूतयो वि बाजाः ।
त्वं देहि सहसिषां रयि नोऽश्रीषण ववसा सत्यमाने ॥६॥

वयं ते अह रयिमा हि काममुत्तानहस्ता नमसोपसह ।
यजिष्ठेन मनसा यक्षि देवानलक्षयता मन्मना विप्रो अने ॥५॥

मित्रव पुंशं वरेणः सहस्त्राजने विवरे मरतः सुनमवन् ।
यच्छीषिषा सहसस्त्यत्र तिष्ठा अमि क्षितीः प्रथयन् त्वृषी नने ॥४॥

इवतां न उवसा बाजयन्ती अने वातस्य पश्यामिरह ।
यत् सोमञ्जानि पृथ्वी देविभिरा वन्धुरेव तस्यवृद्धीरोणे ॥३॥

MANDALA THREE

3. Let dawn and night full of their plenitude come running towards thee on paths of the wind, O Fire, when all around they anoint with oblation thee the first and supreme, as if two sides of a chariot-front they enter into the gated house.

4. To thee, O Forceful Fire, Mitra and Varuna and all the life-powers chant a hymn of bliss, when with thy flame of light, O son of Force, thou standest as the sun above the peoples shining wide upon men.

5. Today we give to thee thy desire, approaching thee with outstretched hands and with obeisance; worship the gods with a mind strong for sacrifice, an illumined seer, with thy unerring thought, O Fire.

6. For, from thee, O son of Force, go forth the many protections of the godhead, and his plenitudes. Do thou give us the thousandfold treasure, give by the word that betrays not the truth, O Fire.

7. O understanding mind, O seer-will! now that all these things we who are mortals have done for thee, O god, in the pilgrim-sacrifice, do thou awake to the whole well-charioted action and taste all That here, O immortal Fire.

SUKTA 15

1. Flaming out in a wide mass of strength press back the hostile powers that hurt and afflict. May I abide in the bliss of the all-blissful Vast, in the leading of the Fire who is swift to our call.

इलामाने पुढेसं सनि गा: शरवत्सं हवमानाय साध ।
स्याध: पुनस्तनयो विजावाडने सा ते सुमतिर्भवत्से ॥७॥

प्र पीपय वृषम जिन्व वाजानने त्वं रोदसी न: सुदोषे ।
देवीमद्वेष सुदवा रुचानी मा नो मतस्य वृमति: परि लोत् ॥६॥

अच्छिद्रा शम् जरित: पुच्छिण देवा अछा दीधान: सुमेधा: ।
रयो न सतिनरमि वक्षि वाजमाने त्वं रोदसी न: सुमेके ॥५॥

अषाढेहो अने वृषमो दिदीहि पुरो विदवा: सौमगा सजिगीवान् ।
यज्ञस्य नेना प्रथमस्य पाद्योजीतवेदो ब्रह्मैत: सुप्रणीते ॥४॥

त्वं नैवक्षा वृषमान् पूवा: कृष्णास्वने अरयो वि भाहि ।
वसो नोषि व पशु चाप्यहै: कृषी नो राध उदिजो पवित्र ॥३॥

त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते वीथि गोपा: ।
जन्मैव नित्यं तनयं जूस्व स्तोमं मे अने तन्वा सुजात ॥२॥

2. Thou in the dawning of this dawn, thou when the Sun has arisen wake for us and be our protector. Take pleasure in the Son as if in an eternal birth. Accept my affirmation of thee, O Fire, perfectly born in thy body.

3. Thou art the male with the divine vision, in the wake of many dawns shine out luminous in the black nights, O Fire. O prince of the riches, lead and carry us over beyond the evil; O youthful god, make us aspirants for the treasure.

4. Shine out, O Fire, the invincible male, conquering all the cities, all the felicities; thou art the knower of the births, O perfect guide on the way, thou art the leader of the first, the Vast all-protecting sacrifice.

5. O Fire of worship, towards homes of bliss many and without a gap, towards the gods shining out wise in understanding, like a conquering chariot bring the plenitude; O Fire, do thou make earth and heaven firmly established for us.

6. O Bull of the herds, nourish us, move towards us with plenitudes, make heaven and earth good milk-cows for us, O Fire; O god, come with the gods glowing in the beauty of thy splendour. Let not the evil mind of mortal besiege us.

7. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting¹ pervading in his birth; O Fire, may there be created in us that true thinking of thine.

¹ or, himself a begetter

शोष वाजस्य सुभग प्रजावतीजनं ब्रह्मते अथवे ।
सं राधा अपसा सैव मयीभेना तुविद्युन्म यशस्वता ॥६॥

मा नो अनेमनये मावीरनाथं रोषः ।
मागोलाथ सहसस्युज मा निदेष हेषास्या कृषि ॥५॥

वक्ष्यामि विद्या भुवनामि सासहिदेवकिदेवेषा कुवः ।
आ देवेषु यतत आ सुवीथ आ शंस उत नृणाम् ॥४॥

स त्वं नो राघः शिशोहि मीदेवो अतः सुवीथस्य ।
तुविद्युन्म वषिष्ठस्य प्रजावतीजनमीवस्य शोभिमणः ॥३॥

इमं नरो मरुतः सद्वता वषं यस्मिन् राघः शोवृषासः ।
अमि ये सन्ति पूतनासु कृदयो विदवाहो शत्रुमादभ्यः ॥२॥

अयमग्निः सुवीथस्येशो महः सोमस्य ।
राघ ईशो स्वपत्यस्य गोमत ईशो वृजदेवानाम् ॥१॥

संस्कृत १६

MANDALA THREE

SUKTA 16

1. This is the Fire that is lord of the hero-energy and the great felicity, lord of the wealth of the shining herds, and of good progeny who has power for the slaying of the coverers.

2. O god, O life-powers, you cleave to this Fire of increase, in whom are the treasures that make our happiness to grow. Through all the days they have destroyed the enemies, the evil-thoughted who attack us in our battles.

3. So do thou, O bounteous Fire, with thy many lights bestow on us the greatest and griefless wealth, full of the hero-strength, of progeny and of force.

4. He who puts forth his force and is the doer in all the worlds, he who is the doer of works in the gods, labours in the gods and in all might and in the self-expression of men.

5. O Fire, deliver us not to unconsciousness, nor to the lack of the strength of the hero, nor to the absence of the Light¹, nor to the bondage², O son of force, put away from us the hostile powers.

6. O felicitous Fire, have power in the pilgrim-rite for the fruitful plenitude, for the Vast; O thou of the many lights, join us to the large and glorious riches that create the Bliss.

¹ literally, "the Cow"

² or, to the Censurer

अग्निं सुदीप्तिं सुदृशं गृणन्ती नमस्यामास्तवेत्यं जानवेदः ।
त्वां हृतमर्त्तिं हव्यवाहे देवा अक्रव्यममृतस्य गग्निम् ॥४॥

त्रीष्ट्यायूषि तव जानवेदस्तिष्ठ आजानीष्यसस्ते अने ।
गग्निर्वैवानामवा यक्षि विद्वानथा भव यजमानाय शं योः ॥३॥

यथायज्ञो ह्येजमाने पृथिव्या यथा दिवो जानवेदस्तिष्ठति ।
एवानेन हविषा यक्षि देवान् मनुष्यदे यज्ञं य तिरमेमह ॥२॥

समिधयमानः प्रथमान् धर्मा समवृत्तिरत्यन्तं विदववारः ।
शीविष्केशो धृतिर्निर्णकः पावकः सुप्रज्ञो अग्निर्धनयाय देवान् ॥१॥

MANDALA THREE

SUKTA 17

1. He is kindled and blazes out according to the first and supreme laws and is united with the Rays, he in whom are all desirable things, Fire with his tresses of flame and his raiment of light, the purifier, perfect in sacrifice, for sacrifice to the gods.

2. O Fire, as thou hast accomplished in sacrifice thy priesthood for the earth, awaking to knowledge, O knower of the births, as thou hast accomplished it for heaven¹, so with this oblation do sacrifice to the gods, carry yet further beyond the sacrifice with the human being today.

3. Three are thy lives, O knower of all things born, three are the dawns that are thy births,² O Fire; by them win through sacrifice the protection of the gods, thou as the knower become for the doer of sacrifice the peace and the movement.

4. We hymn thee by our words, O knower of all things born, as the Fire perfect in light, perfect in vision, the object of our prayer and offer to thee our obeisance; thee the gods made the Messenger, the Traveller, the carrier of offerings, the navel centre of Immortality.

¹ or, as thou hast offered in sacrifice the oblation of the earth, as thou hast offered the oblation of heaven.

² or, that gave thee birth, O Fire;

उच्छिष्या सहसस्युत्र स्तुती ब्रह्मे वयः शशमानेषु धीहि ।
रेवदाने विद्वानिमित्रेषु शं योममृष्टमा ते तन्व भूरि कृत्वः ॥४॥

इष्टमेतान्न इच्छमानो धृतेन जुष्टोमि द्वेषं तस्ते बन्ध ।
यावदीदो ब्रह्मणा वन्दमान इमां धियं शतसेषाय देवीम् ॥३॥

तपो ध्याने अनरां अभिमानं तपो शंसमरुषः परस्य ।
तपो वसो विकितानो अभिचानं वि ते लिङ्गानामजरा अयासः ॥२॥

मया नो आने सुमना उपेतौ सखे सखे पितरेव साधुः ।
पुष्टद्वेष्टे हि धितयो जनानां प्रति प्रतीचीवृद्धतावरातीः ॥१॥

संज्ञ १८

परस्वहोता पूर्वो आने यजोपात् द्विता व सत्ता स्वधया व शंसुः ।
तस्यान् धर्मं प्र यजा विकित्वोऽथा नो धा अथरं देववीती ॥५॥

MANDALA THREE

5. O Fire, he who was before thee and was the priest of the call and mighty for sacrifice and was dual entity and by the law of his nature the creator of the Bliss, by his law of action carry on the sacrifice, thou who art awake to knowledge, thou establish our pilgrim-rite in the advent of the gods.

SUKTA 18

1. O Fire, in our coming to thee become right-minded accomplishing our aim as a friend to a friend, as father and mother to their child; for these worlds of beings born are full of harm: burn to ashes the hostile forces that come against us.

2. Wholly consume our inner foes, consume the self-expression of the enemy who would war against us, O lord of the riches, consume, conscious in knowledge, the powers of ignorance; let them range wide thy ageless marching fires.

3. I desire and offer the oblation, O Fire, with the fuel, with the pouring of the clarity, for speed, for strength. Until I have the mastery,¹ adoring with the Word I lift to thee for the conquest of the hundreds this thought divine.

4. Affirmed by our lauds rise up with thy flame of light, O son of force, found the vast expansion in us who labour at the work, found opulently in the Vishwamitras the peace and the movement, O Fire. We make bright many times over thy body.

¹ or, as long as I have the power,

भूरौणि हि त्वे दधिरे अनौकाजने देवस्य यज्यवो जनासः ।
स आ वह्ने देवताति यविबळ शोधो यदद्य दिव्यं यजासि ॥४॥

स तेजोयसा मनसा त्वीत उत विक्ष स्वपत्यस्य शिक्षोः ।
अने राधो नरमस्य प्रभूतो भूयाम ते सुहृत्तयवच वरवः ॥३॥

य ते अने हविषमतीमयम्यष्टा सुष्टुन्नां रातिनां धृतावीम ।
प्रदक्षिणार्धं देवतातिमुराणः सं रातिभिर्वसुभिर्मयमभ्यजे ॥२॥

अग्निं होतारं प्र वृणो मिधुधे गूत्सं कविं विव्रवविदममूरम् ।
स नो यक्षदं देवताता यजोयान् राधे बाजाय वनते मयानि ॥१॥

सुक्ते १९

क्षिप्रं रत्नं सुमनितर्धनानां स धेदने भवसि यत् सप्तभिः ।
स्तीव्रिर्दुरीषो सुभास्य देवत्वं संभ्रा करन्ना दधिषे वर्पुषि ॥५॥

MANDALA THREE

5. O conqueror of the riches, create for us the ecstasy, such thou becomest when thou art high kindled. Opulently in the gated house of thy felicitous adorer thou upholdest thy gliding bodies streaming their radiance.

SUKTA 19

1. Fire I choose the priest of the call in the sacrifice, the wise, the seer, the omniscient, free from ignorance: he shall do worship for us strong for sacrifice, in the formation of the godheads; for the wealth, for the plenitude he wins all kinds of amassings.

2. O Fire, I mission towards thee a power of giving bearing my oblation, luminous, full of lustres. May he come to the sacrifice with his givings, with his treasures turning round it and widening the formation of the godheads.

3. So, am I guarded by thee with a mind of shining energy; then do thou teach us of the riches that teach and that give us good children of our works. O Fire, may we become affirmers of thee by our lauds and rich in the power of a wealth most full of the strength of the gods.

4. For, many flame-forces they have founded in thee, O Fire, men who have the will to sacrifice to the godhead. So, bring to us the formation of the godhead, O youthful god, when thou worshippest with sacrifice the divine host today.

अग्निर्नरं मा इव क्षितीनां देवीनां देव ऋगुषा ऋतवा ।
स वृजहे। सनयो विरववेदाः पर्वदे विरवाति इति मा गृह्णाम ॥१॥

अग्ने भूरिणि नव जगदेवो देव स्वधावोऽमृतस्य नाम ।
पादव माया मायिनां विरवमन्त्र त्वे पूर्वाः सदैव्यः पृच्छन्त्यो ॥३॥

अग्ने श्री ते वाणिना श्री षष्ठ्या विभक्तं विद्वि ऋतवात पूर्वाः ।
विष उ ते नरवो देववातास्तस्माभिर्नः पाहि मिरो अयमुच्छन् ॥२॥

अग्निर्मुषसमिध्वना दधिक्षां द्युष्टिषु देवते वह्निर्नर्यः ।
पृच्छोतिषो नः शृण्वन्तु देवाः सजोषसो अथर्व वावराणाः ॥१॥

इति २०

यत् त्वा इतोत्तरमनवन् विप्रो विप्रदयन्ते यजाम्य देवाः ।
स त्वं नो आनोदित्वेह बोधयिष्य अवाप्तिषि ब्रूहि नरतरुषु ॥५॥

MANDALA THREE

5. Since the gods seating thee for sacrifice have anointed thee as priest of the call in the rite, so do thou, O Fire, awake here as our protector and found thy inspirations in our bodies.

SUKTA 20

1. Fire and dawn and the two riders of the horse and Dadhikravan the Carrier of the offerings calls by his words in the dawns. May the gods full of the Light hear us; may they desire and accept with a common pleasure our sacrifice.

2. O Fire, three are thy steeds, three the worlds of thy session; three are thy tongues, O thou born from the Truth, they are many: three too are thy bodies desired by the gods, with them protect undeviatingly our words.

3. Many are the names of thee, the Immortal, O Fire, O knower of the births, O god who bearest with thee the self-law of nature; all the manifold magic of the Lords of magic they have combined in thee, O all-ruler, O builder of the levels.

4. The Fire is as the Enjoyer the leader of the divine worlds, he is the divine guardian of the fixed time of things, and with him is the Truth. He is the slayer of the Coverer, the Eternal, the omniscient; may he carry one who hymns him with the word beyond all the difficulty and stumbling.

अग्निहोत्रं ते मधुवती भूद उद्भूतं य ते यत् वदामहे ।
उत्पत्तिर्नाम ते वसो स्तोका अथ त्वत् प्रत्ति तान् देवयो विहि ॥५॥

तुभ्यं उच्यते त्वत्प्रियागो अचोवः स्तोकास्तो अने भवसो धृतस्य ।
कविशक्तो ब्रह्मो भातुनामा देव्या जगत्स्य भविष्य ॥६॥

तुभ्यं स्तोका धृतवृत्तानाम् विप्रान् सन्त ।
अग्निः श्रोत्रः समिधस्य यत्स्य प्राविता यज ॥७॥

धृतवतः पावक ते स्तोकाः उच्यते त्वत्सः ।
त्वयाम् देववीत्यं श्रोत्रं नो धौ देवाम् ॥८॥

इमं नो याममर्षेण अहोमा देव्या जगत्स्य जगत्स्य ।
स्तोकागामान् भवतो धृतस्य होतः प्राधान्यं प्रथमो विप्रान् ॥९॥

सुक्त २१

दध्यामग्निमर्षसं च देवो ब्रह्मर्षि सविता च देवम् ।
अग्निना पित्राजस्र्या यमं च वसुन् दधौ अविद्यां दधे देवे ॥५॥

5. Dadhikravan, I call here, and the Fire, and the divine dawn, Brihaspati and the god Savitri, the two riders of the horse, and Mitra and Varuna and Bhaga, the Vasus, the Rudras, the Adityas.

SUKTA 21

1. Found this our sacrifice in the immortals, accept these offerings, O knower of things born. O priest of the call sitting as first and supreme, taste of the drops of understanding¹ and light.

2. O purifying Fire, full of light there drip for thee drops of understanding; give us the supreme desirable thing in thy self-law for the advent of the gods.

3. To thee, the illumined seer, come these drops dripping light, O right and true, O Fire; then thou blazest up as the supreme Rishi. Become the protector of our sacrifice.

4. On thee they fall, the drops of understanding and light, O unseizable² Ray! O thou with whom is the puissance! Declared by the seers of truth thou hast come with the vast light. Accept our offerings, O wise intelligence!

5. Most full of energy is the understanding held up in the middle for thee, this is our gift to thee. The drops drip over thy skin, O shining one,³ take them to thee in the way of the gods.

¹ or, strength

² or, uncontrollable

³ or, Lord of riches,

हृदयमनं पुरुषं सानि गीः शिवत्वं देवमानाद्य साध
 त्याद्यः सृष्टितनयो विजावाजने सा ते सुमतिर्भवेत् ॥५॥

पुष्ट्यासा अमयः शिवोभ्यः सजोषः ।
 ज्ञाना यममद्वैतमयीवा देवी महीः ॥४॥

अने दिवी अणमच्छा जिगीत्पच्छा देवी अविष्टा पिच्छा य ।
 या रीचने परत्तात् सृष्ट्य याश्चावत्ताद्विपुतिष्ठत आपः ॥३॥

अने यत् ते दिवि वचः पुष्ट्या यदोषधीवत्त्वा यजत ।
 येनान्तरिक्षमवतीतन्य तेषः स शान्तरणीवो नृवक्षः ॥२॥

अथ सा अतिनर्तस्मिन् तसोमिमन्ः सुतं दधे अठरे वावशानः ।
 सहिष्यं वाजमत्वं न सत्त्वं ससदात् तसन् तस्यैव जातवैवः ॥१॥

सुक्ते २२

MANDALA THREE

SUKTA 22

1. This is that Fire in which Indra, desiring the wine, held it in his belly; our laud rises to thee because thou hast won the thousandfold plenitude as if a steed of swift-ness, O knower of all things born!

2. O Fire, that splendour of thine which is in heaven and which is in the earth and its growths and its waters, O lord of sacrifice, by which thou hast extended the wide mid-air it is a brilliant ocean of light in which is divine vision.

3. O Fire, thou goest towards the ocean of the sky, thou speakest towards the gods who are masters of knowledge,¹ towards the waters that abide above in the luminous world of the sun and the waters that are below.

4. Let thy Fires that dwell in the waters joining with those that descend the slopes accept the sacrifice, mighty impelling forces, in which there is no harm nor any distress.

5. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading² in his birth; O Fire, may there be created in us that true thinking of thine.

¹ or, the gods of the planes (seats)

² or, himself a begetter

इतिमाने पुरुषं सति गोः शत्रवत्सं देवमानाय साध ।
स्वाधः सुनृतनयो विजायाऽने सा दे सुमतिर्देवसे ॥५॥

ति त्वा दधे वर आ पृथिव्या इन्द्रायात्पदे सुदिनत्वे अक्षिम् ।
दंष्ट्रया मातृष आपयापि सरस्वत्या देवदाने दिवोहि ॥४॥

दध विपः पूष सीमज्जीजनं लुजानं मातृष विपम् ।
अतिन स्तुहि देववातं देवश्वो यो जगानामसद्व वशी ॥३॥

अमिष्यत आरता देवदत्तं देवश्वो देववातः सुदक्षम् ।
आने वि पश्य ब्रह्मविम राधया नी नेता भवतादनु ह्ये ॥२॥

तिमिष्यतः सुविन आ सभस्यै पूषा कविरेवरेण्य जगता ।
यैस्त्वेवविनरेण्यो वनेवया दधे अमृतं जातयेदः ॥१॥

अथ २३

SUKTA 23

1. Churned out and well-established in the house of his session, the Youth, the Seer, the leader of the pilgrim-sacrifice, imperishable in the perishing woodlands, the Fire, the knower of all things born, has founded here immortality.

2. The sons of the Bringer, god-inspired and god-beloved, have churned out Fire of the perfect discernment. O Fire, look widely on us with the vast riches, become the leader of our impulses throughout the days.

3. The ten who throw the Light have brought to birth all around the Ancient One well-born in his mothers and well-beloved. Affirm with lauds, O god-inspired, the Fire lit by the god-beloved, that he may be the controller of men.

4. One has set thee in the supreme seat of the earth, in the seat of the Word of Revelation, in the happy brightness of the days: O Fire, opulently shine in the human being, in the river of rocks, in the stream of flowing waters, in the stream of inspiration.¹

5. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading² in his birth; O Fire, may there be created in us that true thinking of thine.

¹ or, in the river Drishadwati, in Apayaya and in Saraswati.

² or, himself a begetter

अग्निः सन्निविद्यं विद्वान् सन्निविद्यं वाजसमन्वाय भूषन् ।
स नो देवाँ एह वहे पुरुषो ॥२॥

अग्ने दिवः सूर्यसि भवेत्तत्त्वना पृथिव्या उत विद्वदेवाः ।
ऋषादेवाँ इह यजा विभक्तवः ॥३॥

सूक्त २५

अग्ने दा दाशुषे रथि दीरवन्तं परीणसम् । विव्रीहि नः पूजसतः ॥५॥

अग्ने विश्वेभिरग्निमिदं वैभिमर्हया मिरः । यज्ञे य उ वायवः ॥४॥

अग्ने धुन्तव जागृवे सहस्रः सूनवाहित । एदं बर्हिः सद्यो मम ॥३॥

अग्न इळा समिधयसे वीजिहोभो अमर्त्यः । जुषस्व मू नो अथर्वम् ॥२॥

अग्ने सहस्व पूतना अभिमानोरपात्य । दुष्टरत्नरत्नरातीर्वा आ यज्ञवाहिसे ॥१॥

सूक्त २६

MANDALA THREE

SUKTA 24

1. O Fire, overpower the hostile armies, hurl them from us; hard to pierce, pierce the enemy-powers, found thy splendour in him who carries through the sacrifice.

2. O Fire, thou art kindled by the word of revelation, the immortal who comes to the offering, accept wholly our pilgrim-sacrifice.

3. O Fire, ever-wakeful with thy light, O son of force, invoked sit on my seat of sacrifice.

4. O Fire, with all thy divine fires greateen in our sacrifices the word that has sight.

5. O Fire, give to the giver a wealth full of hero-strengths enclosing us; intensify the force in us having with us the Son.

SUKTA 25

1. O Fire, thou art the son of heaven by the body of the earth, the conscious knower, even the omniscient. Sacrifice to each god in turn, O thou who knowest.

2. Fire the knower wins the hero-energies, wins the plenitudes striving towards immortality. So do thou bring to us the gods, O giver of the manifold plenty.

अस्वो न कन्दर्वात्मिभः समिधये वैश्वानरः कृशिकोर्मयुगुणो ।
स नो अग्निः सुवीथं स्वदधं दधामि रत्नममृतं च जायते ॥३॥

नं शुभमग्निमवसे देवामहे वैश्वानरं मातरिवैश्वानर्युधम् ।
वहेत्सुतिं मयूथं देवतायै विधं अतोऽरमातिथि रघुधर्मम् ॥२॥

वैश्वानरं मनसाग्निं विवाध्या देविष्मन्तो अनुवत्य स्वविदम् ।
सुदानं देवं रथिरं वसुधवो गीर्षो रथं कृशिकासां देवामहे ॥१॥

सुक्तं २३

अग्ने अथां समिधसे दुरीष्टे निधः पूनो महतो जातदेवः ।
सवस्त्वग्निं मह्यमान ऊनो ॥५॥

अग्नं दग्धं दग्धो दुरीष्टे सुतावतो यस्मिन्देव यातम् ।
अमर्षन्तो सोमयेयाय देवा ॥४॥

अग्निं दधामिर्गृध्रवो विद्वज्जन्त आ गग्निं देवो अमृतं अमृतः ।
अथ न वातः पुद्वज्जन्तो मर्षिभः ॥३॥

MANDALA THREE

3. The Fire, free from all ignorance, illumines Earth and Heaven the divine and immortal mothers of all things; possessing all he is manifold in his delights by his plenitudes and his dispensations.

4. O Fire, and O Indra, here in the gated house of the giver who offers the wine, come to the sacrifice, gods unforgetting, for the drinking of the Soma wine.

5. O Fire, thou shinest high, eternal in the house of the waters, O son of force, O knower of all things born, greatening under thy guard the worlds of thy session.

SUKTA 26

1. We the Kushikas, bringing the offering, desiring the Treasure, call by our words Fire, the universal godhead, discerning him by the mind, as the follower of the truth, who finds the world of the sun, the great giver, the divine and rapturous charioteer.

2. We call to guard us that brilliant Fire, the universal godhead, who grows in the mother, the master of the word, the speaker and the hearer, for the human being's forming of the godhead, the illumined Seer, the guest, the swift Traveller.

3. As if the neighing Horse by the mothers, the universal godhead is kindled high by the Kushikas from generation to generation; may that Fire wakeful in the Immortals give to us the hero-strength and good power of the Horse and the ecstasy.

शतधारासुप्तमक्षीयमात् विपश्चिन्तं धितरं वक्ष्यतामः ।
मिच्छेद मदनं पित्रोरेषु तं रोदसी पिपतं सत्यवाचम् ॥९॥

विभ्रिः पवित्ररूपोद्भूतः देवा मतिं व्यतिरन् प्रजान् ।
वर्षिष्ठः रत्नमकुल स्वर्णामिरादिद् द्वावापुष्पिणी पद्मपद्मे ॥८॥

अतिरतिम जन्मना जलवेदा धृतं मे वक्ष्ये म आसन् ।
अकस्मिन्नादे रजसी विमानोज्ज्वली धर्मा देविरतिम नाम ॥७॥

वातंवातं गण्डाणं युशस्तिमिरानमामि महेतानोज ईमेहे ।
पुण्डरीकाक्षी अनवरप्राप्तसी गन्तारी यत्र विदधेष् धीराः ॥६॥

अतिविश्रमो महेतो विदधेष्छ आ वेष्मयुग्मव ईमेहे वयम् ।
ते स्वातिनी वदिया वर्धनापिजः सिद्धा न हेवकलवः सुदानवः ॥५॥

प्र यत्नं वागास्तविष्णोमिरानमः शुभे संमिद्वजः पवतीरयुक्षत ।
वृद्धेदुष्टो महेतो विदधेवदसः प्र वेष्मति पवती अदायः ॥४॥

MANDALA THREE

4. Let them go forward, the plenitudes with the strengths, thy Fires; they have yoked the dappled mares mingled together to reach bliss and make the mountains tremble, before them the life-gods, omniscient, pouring the Vast, inviolable.

5. The life-gods with their glory of fire, universal in the peoples,¹ we desire as our brilliant and forceful guard; great givers are they, thunderous and terrible, clothed as if in raiment of rain, they are like roaring lions.

6. Host upon host, troop upon troop with their proclaimings of the Fire we desire the luminous energy of the life-gods; they come to the sacrifice driving their dappled horses, their achievement cannot be taken from them, they are wise thinkers in the discoveries of knowledge.

7. I am the Fire, I am from my birth the knower of all things born; light is my eye, in my mouth is immortality; I am the triple Ray, I am the measurer of the mid-world, I am the unceasing illumination, I am the offering.

8. He has purified through the three filters the Ray, following the thought with the heart he has reached knowledge of the light; he has created by the self-laws of his nature the supreme ecstasy and his sight has embraced earth and heaven.

9. He is a fountain with a hundred streams that is never exhausted, with his illumined consciousness he is the father and accorder of all that must be spoken; he takes his rapture in the lap of the Father and Mother and earth and heaven fill him full, the speaker of truth.

¹ or, dragging all with them,

वाजी वाजेषु धीयतेऽथर्वे ५ ऋषिर्दे । विप्रो यज्ञस्य साधनः ॥८॥

हेतोर्वा देवो असत्यः पुरस्तादेति साधया । विदधाति प्रचोदयन् ॥९॥

तं सवाधो यदनुवृत्तं इत्यादि विद्या यज्ञवर्तः । आ चर्कुरनिर्मूलये ॥९॥

पृथुपात्रा अमर्त्यो धूर्तनिर्गोक् स्वाहितः । अग्निर्धुक् इत्यवादे ॥१०॥

समिधयमानो अथर्वेऽग्निः पावक ईड्यः । शोचिष्यकेऽस्तरमोमहे ॥११॥

अग्ने शक्रे त्वं यमं देवस्य वाजिनः । अति द्वेषसि तरेम ॥१२॥

ईडे अग्निं विप्रविचरं निरा यज्ञस्य साधनम् । अष्ट्विचरं विरावातनम् ॥१३॥

प्र वो वाजा अभिषवो देविष्यन्तो धूर्तान् । देवाजिज्जाति सुतयः ॥१४॥

MANDALA THREE

SUKTA 27

1. Forward move the luminous plenitudes bearing the offering with the ladle of light; the seeker of bliss travels to the gods.

2. I pray by the word the Fire with its illumined consciousness, who accomplishes the sacrifice, who has the inspiration, who has the firm holding.

3. O Fire, may we have the power to rein thee, the divine steed of swiftmess, may we cross through the hostile forces.

4. Fire high blazing in the rite of the path, Fire whom we must pray, who purifies, with his tresses of flame—him we desire.

5. He is the immortal, wide in might, clothed in raiment of light; well-fed with the oblation, Fire is the carrier of the offerings in the sacrifice.

6. Assailed by the opponent the doers of sacrifice, setting to work the ladle, keeping the true thought, have made the Fire to guard them.

7. The immortal, the godhead, the priest of the call goes in our front with his mage wisdom, impelling the discoveries of knowledge.

8. He is held as the Horse in the plenitudes, he is led along in the rites of the path, he is the illumined seer who accomplishes the sacrifice.

वृषां त्वा वयं वृषन् वृषणः समिधोमहि । अग्नौ दीहन्तं बृहेत् ॥१५॥

वृषो अग्निः समिधतोऽवो न देववाहेनः । तं हविषमन्न ईळते ॥१४॥

ईळेयो नमस्यस्तिन्नरत्नमांसि दशतः । समन्तिनिरिधते वृषा ॥१३॥

ऊर्वा नपातमवरे दीविवांसमप अवि । अग्निमीळे कविश्रुम् ॥१२॥

अग्निं यत्तुरमयुरमृतस्य योने यजुषः । विधा वाजैः समिधते ॥११॥

नि त्वा दधे वरेण्य दक्षस्येळा सहस्केत । अग्नौ सुवीतिमहिजम् ॥१०॥

विधा वक्ते वरेण्यो भूतानां गार्भमा दधे । दक्षस्य पितरं तना ॥९॥

MANDALA THREE

9. He was made by the Thought, one Supreme;¹ it held the child of beings, the father of the Understanding in the body.²

10. The word of revelation born from the understanding sets thee within, one supreme, O thou force fully created, O Fire, the perfect thinker and the aspirant.

11. Fire the swift in motion, who crosses through the waters, the illumined seers desiring to conquer in the union with the Truth set ablaze by the plenitudes.

12. I pray Fire, the seer-will, the Son of Energy flaming out in heaven in the rite of the path.

13. One to be prayed, to be worshipped with obeisance, one who sees³ through the darkness, the Fire is kindled high, the male of the herd.

14. Mighty and male the Fire is kindled high, he is like a horse that carries the gods, him they pray who bring the offerings.

15. Thee, mighty and male, we male and mighty kindle high, O Bull of the herds, O Fire, and thou illuminest the Vast.

¹ or, the desirable one;

² or, the daughter of the Understanding set him in us the child born from creatures and their father.

³ or, is seen

अस्तीदमविमन्यमानस्ति प्रजानं कृतम् ।
एतं विप्रपत्नीमा भरातिन मन्थाम पुत्रेया ॥१॥

सूक्तं २९

अग्रे वयान आहुतिं पुरोडाशं जातवेदः । अषस्व तिरौअङ्गियम् ॥३॥

अग्रे त्वीषे सवने हि कानिषः पुरोडाशं सहसः सूनवाहुतम् ।
अथा देवेभ्यश्च देवैर्विपन्यया वा रत्नवत्तममनेषु जगत्विम् ॥५॥

अग्रे यद्विस्व तव आगवेषं न य मिनन्ति विदश्येषु धीराः ॥४॥
माध्यादिने सवने जातवेदः पुरोडाशमिह कवे अषस्व ।

अग्रे वीहि पुरोडाशमामाहुतं तिरौअङ्गियम् । सहसः सूनवस्त्वश्चरे हितः ॥३॥

पुरोडा अग्रे पवतस्त्वभ्यं वा एग परिष्कृतः । तं अषस्व यविष्य ॥२॥

अग्रे अषस्व नो हविः पुरोडाशं जातवेदः । आतःसावे विद्यावसो ॥१॥

सूक्तं २८

MANDALA THREE

SUKTA 28

1. O Fire, accept our offering, the frontal oblation in the dawn pressing of the wine, O knower of the births, O rich in thought.

2. O Fire, for thee is the frontal offering prepared and dressed, that accept, O youthful god.

3. O Fire, come to⁴ the frontal offering that is cast to thee with the disappearance of day; O son of force, thou art established in the rite of the path.

4. In the noonday pressing of the wine, O seer, knower of all things born, accept the frontal offering. O Fire, the wise thinkers in their discoveries of knowledge impair not thy portion, who art the mighty one.

5. O Fire, in the third pressing also thou hast desire of the frontal offering cast to thee, O son of force; do thou by the illumination establish in the gods the pilgrim sacrifice full of ecstasy and wakeful in the immortals.

6. O Fire, increasing accept the frontal offering, the oblation cast with the disappearance of the day, O knower of all things born.

SUKTA 29

1. This is the churning out, this the bringing to birth that is done; bring the Queen of the peoples, let us churn out the Fire as of old.

⁴ or, devour

जालो अनी रोचले लोकानो बाजो विप्रः कविशस्त्रः सुदानः ।
यं देवास ईड्यं विप्रविषदं देववादेमदधुरवरेषु ॥७॥

यदी मथानि बाहुमिषि रोचलेऽवो न बाहयवो बनेव्या ।
विप्रो न यामथविषनोरनिषतः परि वेषयप्रमनस्त्वेणा दहेत् ॥६॥

मथाना नरः कविमद्वयन्तं प्रबलसममूलं सुप्रतीकम् ।
यज्ञस्य कर्तुं प्रथमं पुरस्तादाग्निं नरो जनयता सुशेवम् ॥५॥

इळायास्त्वा पदे वयं नामा पृथिव्या अग्नि ।
जातवेदो हि धीमहि इव्याम वोळ्हेवे ॥४॥

उत्तानाग्रामव भरा विक्रवान् तस्यः प्रवोता वृषां जगान् ।
अथर्ववेपो वरादस्य पाज इळायास्तुत्रो वयुनेजानिष्ट ॥३॥

अरण्याग्निहिता जातवेदा गां इव सुविता गर्भमणीम् ।
विप्रैश्च ईड्यो जागवर्हि ईहेविषमिदं सुनखमिभरणिम् ॥२॥

MANDALA THREE

2. The knower of all births is set in the two tinders, like an unborn child well-placed in the womb of the mothers, Fire who is to be prayed from day to day by men wakeful and bearing their offering.

3. Waking to knowledge bring him down in her lying supine; at once penetrated she has brought to birth the male of the herd: a ruddy pile of strength his might shines forth, the son of the Word of revelation is born in the manifestation of knowledge.

4. We in the seat of the Word of revelation, on the navel centre of the earth, set thee within, O knower of all things born, for the carrying of the oblations.

5. Churn out, O men, the seer who creates no duality, the immortal thinker and knower with his fair front; Fire who is the supreme intuition in the sacrifice, the blissful one, bring to birth in your front, O men.

6. When they churn him out by the strength of their arms wide he shines, he is like a horse of swiftness, he is luminous in the woodlands; he is like a richly hued chariot in the journeying of the two riders, none can impede him; burning around the rocks he tears the grasses.

7. Agni when he is born shines waking to knowledge, he is the Horse, the illumined who is declared by the seers, the great giver, whom the gods have set in the pilgrim sacrifices as the carrier of the offerings, the one to be prayed, the omniscient.

अजिजनममं मयसिखेसामां तरणिं वीळिजममं ।
 वस स्वसारी अयुवः समीचीः पुमांसं जालमसि सं रमन्ते ॥१३॥

सुनिमया निमथितः सुनिधा निहितः कविः ।
 अने स्वस्वरा कृणु देवान् देवयते यज ॥१४॥

तननपाडुयते मसं आयुरो मरायसो भवति यद् विजायते ।
 मातरिउवा यदसिमाति मातरि वातस्य समि अभवत् सरोमणि ॥१५॥

अयं ते योनिर्गुत्विषो यतो जालो अरोचथाः ।
 तं जानयान आ सीवथा नो वधथा मिरः ॥१०॥

कृणीत ममं वषणं सखायाखेधनं इतन वाजमच्छ ।
 अयमसिन्तः पुतनाषाट् सुवीरो येन देवासो असेहेन वस्यन् ॥१॥

सीद हेतः स्व उ लोके चिकित्वान् त्सादया यजं मुकुतस्य योनी ।
 देवावीदेवान् हेतिषा यजास्थाने बृहेद् यजमाने वयो धाः ॥८॥

MANDALA THREE

8. Sit, O priest of the call, in that world which is thy own waking to knowledge, accomplish the sacrifice in the native seat of deeds well done; manifesting the godheads¹ thou sacrificest to the gods with the offering,—O Fire, found in the sacrificer the vast expansion.

9. O Friends, create his mighty smoke, go with unerring steps towards the plenitude; this is the Fire conqueror in the battle, by whom the gods overcame the destroyers.

10. This is thy native seat where is the order of the Truth whence born thou shonest forth, know it and take there thy session, then give increase to our words.

11. A mighty child in the womb he is called the son of the body; when he is born he becomes one who voices the godhead: when as life who grows in the mother he has been fashioned in the mother he becomes a gallop of wind in his movement.

12. Churned out with the good churning the seer set within with a perfect placing,—O Fire, make easy the paths of the sacrifice, offer sacrifice to the gods for the seeker of godhead.

13. Mortals have brought to birth the Immortal, Fire with his strong tusk, the unfailing deliverer.² The ten sisters who move as companions passion over the male that is born.

¹ or, bringing the gods

² or, one who unfailing crosses through all.

प्रदत्तं त्वा प्रयति यत् अस्मिन् देवविचिकित्त्वोऽव्ययमिह ।
 प्रवमया प्रवमताशामिहः प्रवान् विद्वत् यथा हि सोमम् ॥१३॥

अभिजातधो मन्त्राणि प्रयाः प्रथमजा अहो विद्वत् ।
 अस्मिन् देवो मन्त्राणि सुरा विद्वत् प्रदत्तं त्वा प्रयति यत् अस्मिन् देवविचिकित्त्वोऽव्ययमिह ॥१४॥

प्र सप्तदेवा सप्तकादरो वन सप्तकेषु प्रदत्तं त्वा प्रयति यत् अस्मिन् देवविचिकित्त्वोऽव्ययमिह ।
 न त्विह मन्त्राणि सुरा विद्वत् प्रदत्तं त्वा प्रयति यत् अस्मिन् देवविचिकित्त्वोऽव्ययमिह ॥१५॥

MANDALA THREE

14. He shone out from the eternal with his seven priests of the call when he blazed on the lap of the mother, in her bosom of plenty. He is full of joy and closes not his eyes from day to day, once he has been born from the belly of the Almighty One.

15. Fighting down the unfriendly powers like the marching hosts of the life-gods the first-born of the Word come to know all that is: the Kushikas have sent forth the luminous word, one by one they have kindled the Fire in the house.

16. Because here today in the going forward of this sacrifice we have chosen thee, O priest of the call, O thou who wakest to knowledge, thou hast moved to the Permanent, thou hast achieved by thy toil the Permanent; knowing, come as one possessed of knowledge to the Soma-wine.

MANDALA FOUR

सखे सखायसम्पत्ता ववृत्तवाशिं न वक्त्रं रश्मिं रंद्वास्मत्तं दत्तं रंद्वा ।
अने मूलीकं ववृत्तं सखा विदो मवृत्तं विववमानं ।
लोकान् वृत्तं रंद्वास्मत्तं दत्तं रंद्वा ॥३॥

स भानरं ववृत्तं आ ववृत्तं देवा अट्टा सुमती यजमानं ज्येष्ठं यजमानं
अट्टावानमानं दत्तं ववृत्तं रंद्वास्मत्तं ॥३॥

त्वं ह्यने सवृत्तं समवृत्तं देवा देवमरति न्येति अट्टा न्येति
अमत्तं यजमानं मवृत्तं देवा देवमरति न्येति अट्टा न्येति ॥४॥

सुवृत्तं १

वामदेवो गौतमः

VAMADEVA GAUTAMA

SUKTA 1

1. Thee, O Fire, ever with one passion the gods have sent inwards, the divine Traveller;¹ with the will they sent thee in; O master of sacrifice, they brought to birth the immortal in mortals, the divine who brings in the divinity, the conscious thinker, they brought to birth the universal who brings in the divinity, the conscious thinker.

2. Then do thou, O Fire, turn towards the godheads with the right thinking Varuna, thy brother who delights in the sacrifice, the eldest who delights in the sacrifice,—even him who keeps the truth, son of the infinite Mother who upholds seeing-men, the king who upholds seeing-men.

3. O Friend, turn towards and to us in his motion the Friend as two rapid chariot-horses turn a swift wheel, for us, O strong worker, like galloping horses; O Fire, mayst thou be with us and find for us bliss in Varuna and in the Life-powers who carry the universal light; for the begetting of the Son, O thou flaming into lustre, create for us peace, for us, O strong worker, create the peace.

¹ or, worker. This root seems to have indicated originally any strong motion, action or work.

अनन्ते अन्तः परिशील अगाधछिन्निः शृङ्गो अर्धो रोचमानः ॥७॥
 त्रिरस्य ता परमा सन्त सत्या स्याद्वि देवस्य जनिमान्मनः ।

अस्य श्रेष्ठा सुभास्य संज्ञा देवस्य विवर्तमा मन्त्रैः ।
 श्रुति धृतं न तत्तममन्त्रायाः स्याद्वि देवस्य महिनेव धेनोः ॥८॥

स त्वं नो अमनेऽवमा भवती नदिच्छे अस्या जघसो व्युद्धौ ।
 अब यक्ष नो वरुणं रराणां वीहि मूर्ध्नि सुहेवो न एषि ॥९॥

त्वं नो अमने वरुणस्य विद्वान् देवस्य हेजोऽव यासिसीच्छाः ।
 यजिच्छे वज्रितमः शोशिवानो विदवा द्वेषांसि य मममन्त्रमन्त्रे ॥१०॥

MANDALA FOUR

4. Do thou, O Fire, for thou knowest, labour away from us the wrath of divine Varuna; flaming into lustre, strongest to sacrifice, mightiest to bear, unloose from us all hostile powers.

5. Do thou, O Fire, be most close to us with thy protection, be most near in the dawning of this dawn: rejoicing in us put away from us Varuna¹ by the sacrifice; reach the bliss, be ready to our call.

6. Most glorious is the vision of this Godhead, most richly bright in mortals; as if the pure and warm butter of the milch-cow that cannot be slain, her desirable gift is the vision of the Godhead.²

7. Three are they, his supreme truths, the desirable births of the divine Fire; within in the infinite he is spread wide everywhere and has come to us pure and brilliant and noble, shining in his beauty.³ One who has spread wide within in the infinite; he in his luminous beauty comes to us.

¹ i.e. the pressure of the wrath of Varuna against our impurity.

The prayer to put Varuna away sounds strange. But if the inner sense is grasped it becomes cogent and apposite. The sacrificer—the seeker—is praying Agni to be close to him, to protect him. He is aspiring that the Divine Fire should be his protector when the Dawn of the higher light comes to his soul, Varuna being the Lord of wisdom.

² Here the connection between Fire and Ray-Cow and Aditi comes out; so also the psychological nature of the clarified butter and its connection with the vision of the Sun.

Who is this cow that “cannot be slain” if not the cow *aditi*—the Infinite Mother—the supreme Divine Consciousness creative of the cosmos, of the gods and the demons, of men and of all that is?

³ These three births of Fire are not, as usually explained, its three physical forms—which even if accepted (taken) shows the Vedic people far from

अपादगोष्ठी गृहेमानी अन्ताऽऽधोयुवानो वृषभस्य नीले ॥११॥
 स जामल प्रथमः पस्त्यासु मांसे बृहन् रजसी अस्य योनी ।

विद्या यद् विद्वे अमता अक्रावन् दौहिपता जनिता सत्यमुक्षन् ॥१०॥
 स त्वे नो अग्निनयवु प्रजानवच्छा रत्नं देवमस्तं यदस्य ।

स श्वेतस्य द्युपसि साधनं देवी मर्तस्य सधनिरवमाय ॥९॥
 स चेतयन्मनूषो यजत्र्यः प्र ते महिा रशानया नयन्ति ।

स दूतो विद्वेदसि बलि सदा देता हिरेण्यरथो रसुजिह्वः ।
 रोहिद्वेदो ब्रह्म विभावा सदा रथः पितृमतीव ससत् ॥८॥

8. He is a messenger, a priest of the Call, whose yearning is towards all the planes, golden is his chariot, red are his horses, ecstatic his tongue of flame, beautiful his body,¹ wide his lustre, ever is he rapturous like a banquet hall full of the wine.²

9. He makes men conscious of the knowledge and is the friend of their sacrifice; they lead him on with a mighty cord; he dwells in the gated house of the being accomplishing his aims; divine, he accepts companionship in the riches of the mortal.

10. Let this Fire taking knowledge of all things lead us towards the ecstasy. That is enjoyed by the Gods, which all the immortals created by the thought and Father Heaven was its begetter raining the truth.³

11. He was born first and supreme in the Rivers,⁴ in the foundation of the vast mid-world, in his native seat; without head, without feet, concealing his two ends he joins them in the lair of the Bull.⁵

the mere primitive barbarian—His birth is connected with Truth—His births are “within in the Infinite”—*saccidānanda*. These are the three levels of the earthly evolution on each of which this Divine Fire takes his birth, *parivīṭaḥ*, on the plane of matter and life and mind.

¹ or, great is his body,

² or, well-stored with food.

³ This joy—*Ratna*—in its origin is created by the immortals with the help of their “thought”—and it was by raining down upon the lower hemisphere of the Truth that gave birth to the joy here.

⁴ or, in our habitations,

⁵ The same Fire joins his two extremities of the superconscious and the spirit and the inconscient matter—in the lair of the Bull. This is the Bull which represents the Puruṣa. . . . The lair of the Bull is the original status of Him called at other places, *viṣṇoḥ paramam padam, sadā paśyanti sūrayaḥ*.

ते गच्छता मनसा दध्मसुखं गा येमानं परि वानमसिद्धिम् ।
 दृच्छते नरो वचसा दध्मसुखं वजं गोमन्तमसिद्धिनां वि वदुः ॥१५॥

ते मर्मान् दद्वानां अहिं दद्विषामन् अस्मिन् वि वीचने ।
 पञ्चपञ्चासां अस्मि कारमर्चनं विदन् व्यतिरिक्त्वैकपन्त धीमिः ॥१४॥

अस्माकमत्र पितरो मर्त्या अस्मि यं सेतुर्ऋतमाशुषाणाः ।
 उदमन्त्रजाः पितृणां वद्वं अन्तर्दृष्ट्वा आशुषसां द्विषानाः ॥१३॥

य इह आहं यथा विपन्त्यं ऋतस्य धीना वषमस्य नीजे ।
 स्पाद्विं युवा वपुष्यो विधावा सप्त प्रियासांजनयन्त वष्ये ॥१२॥

MANDALA FOUR

12. He came forth with a vibrancy of light, the first and supreme force, in the native seat of Truth, in the lair of the Bull, desirable and young and beautiful of body¹ and wide in lustre; the seven Beloved brought him to birth for the Bull.²

13. Here, our human fathers went forward on their way towards the Truth desiring to possess it; they drove upwards the luminous ones, the good milk-cows in their stone (rocky) pen within the hiding cave, calling to the Dawns.³

14. They rent the hill, they made themselves bright and pure, others around them proclaimed that work of theirs; drivers of the herd,⁴ they sang the chant of illumination to the Doer of the work; they found the Light, they shone with their thoughts.⁵

15. By a mind seeking the Rays they rent the firm massed hill which encircled and repressed the shining herds, men desiring laid open the strong pen full of the Ray-Cows by the divine word.

¹ or, great in body

² or, brought to birth the Bull (but the case is Dative).

³ This Rik makes the connection between the hidden cows and the Truth, also the Cows and the Dawn.

⁴ Literally, having the control over the animal or animals, or, the "instruments of control."

⁵ or, they did work by their thoughts. This is Sayana's interpretation.

विश्वेषामादितिर्यक्तानां विश्वेषामनित्यमनिष्कालम् ।
अग्निदेवानामव आश्रयानः सुमूर्च्छिको भवतु जगदेवः ॥२०॥

अच्छा वाचेय शूरीयानमग्निं होतारं विश्वभरतं यजिष्ठां ।
शुच्येषो अतृणस्य गवामन्धो न पूतं परित्यक्तमन्धोः ॥१९॥

आदितं पशवां बुधधानां व्यष्टयादिदं रत्नं धारयन्त श्रियक्तम् ।
विश्वे विश्वायुं कृष्यसि देवा मित्रं धियो वरुण सत्यमसु ॥१८॥

नेत्रां तमो दुधितं रोचत शौरिदं देव्या उषसो भानुरतं ।
आ सुभो बृहन्नस्तिन्नल्लव्याः श्रुतां मर्त्येषु वज्रिनां च पश्यन् ॥१७॥

ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दत ।
तज्जानतीत्यनूषत वा आतिर्भुवदकण्ठोद्विधाता माः ॥१६॥

MANDALA FOUR

16. They meditated¹ on the first name of the Milk-cow, they discovered the thrice seven supreme planes² of the mother; That knowing the herds lowed towards it, the ruddy Dawn became manifest by the glory of the Cow of Light.

17. The darkness was wounded and vanished, Heaven shone out, up arose the light of the divine Dawn, the Sun entered into the fields of the Vast, looking on the straight and crooked things in mortals.

18. Then, indeed, they awoke and saw³ all behind and wide around them, then, indeed, they held the ecstacy that is enjoyed in heaven. In all gated houses were all the gods. O Mitra, O Varuna, let there be the Truth for the Thought.

19. May my speech be towards the upblazing Fire, the priest of the call, the bringer of all things, strong to sacrifice. It is as if one drank from the pure udder of the cows of light, the purified juice of the Plant of Delight poured on all sides.

20. The indivisibility of all the gods, the guest of all human beings, may the Fire draw to us the protection of the gods and be blissful to us, the knower of all things born.

¹ or, held in their thought

² or, names

Then, indeed, and after waking they wholly saw.

गोमां अमोडविमां अडवी यशो नवत्सला सदसिदमस्यः ।
 डेळावी एषो असुर प्रजावान् दीषां रपिः पृथुर्वहनः समवात ॥५॥

अधमणं वरुणं मित्रमवधामिन्द्राविष्णुं सविते अडिवनते ।
 स्वडवी अमने सुर्यः सुर्या पृथु वडे मुडेविष जनाय ॥४॥

अन्या वधरुतं रोहिता धतरुतं ऋतस्य मन्त्रे मनसा विवळा ।
 अनरीषसे अवेण पुजानी पुष्पाडिष देवान् विवा आ व सविते ॥३॥

इडे त्वं सुतो सद्वीतो अद्य ज्ञातो ज्ञातो ज्ञातो उभया अनतराने ।
 इतं ईषसे पुपुजान ऋष ऋजुसंकातं वृषणः शुक्राडिष ॥२॥

ये सध्वंसमन्त्रं ऋतावा देवा देववरतिनापि ।
 डीता यजिष्ठी यज्ञा शुक्लध्वं देवपरितममन्त्रं इत्यध्वं ॥१॥

इत्युक्त्वा २

MANDALA FOUR

SUKTA 2

1. He who is immortal in mortals and with him is the Truth, who is the God in the gods, the Traveller,¹ has been set within as the priest of the call, most strong for sacrifice, to blaze out with the might of his flame, to give men speed on the way by the power of their offerings.

2. O Son of Force, here today art thou born for us and movest as a messenger between those born of both the Births yoking, O sublime Flame, thy males straight and massive and bright in lustre.

3. I hold in thought with my mind thy two red gallopers of the Truth, swiftest, raining increase, raining light, yoking the ruddy-shining pair thou movest between you Gods and the mortal peoples.

4. Aryaman for them and Mitra and Varuna, Indra, Vishnu and the Maruts and the Ashwins do thou well-horsed, well-charioted, great in the joy of achievement, bring now, O Fire, for the giver of good offerings.

5. O Fire, ever inviolable is this sacrifice and with it is the Cow, the Sheep and the Horse, it is like a human friend,² and with it, O mighty Lord, are the word and the offspring; it is a long felicity of riches with a wide foundation, and with it is the hall.

¹ or, fighter, or worker

² or, it is a comrade with whom are the gods,

विस्मिन्निवर्त्ति विनवद् वि विद्वान् पृच्छेव वीना वजिना च मर्त्तिन् ।
राये च नः स्वपत्याय देव विर्ति च रास्त्रादितिमुद्वेष्ट ॥१९॥

यस्य स्वमाने अथर्व ज्ञोषी देवी मर्त्त्य सुविर् रराणः ।
प्रीतेदसङ्कीर्णा सा यविष्ठाऽसाम यस्य विधत्ते वृथासः ॥१०॥

यत्सुश्रमाने अमर्ताय दादाद् कुवस्वे कृणवते यतस्त्रिके ।
न स राया शत्रुमानो वि योषधेनमर्द्धः परि वरदद्याथाः ॥११॥

यस्त्वा दोषा य उषसि शशंसात् प्रियं वा त्वा कृणवते हविष्मान् ।
अथो न स्वे दस आ हेमावान् तमर्द्धसः पीपरी दादवांसम् ॥१२॥

यस्ते अरादविधयते विदधं निशिष्यन्मन्त्रमतिश्रुमर्त्तौ ।
आ देवपुत्रिनयते कुरीण तस्मिन् रथिर्भुवो अस्तु दास्त्रान् ॥१३॥

यस्त इष्टम् अमर्त्तं सिषिष्वदानो मूर्धनि वा तनयते त्रया ।
भूवर्तस्य स्वतर्वाः पायुरान् विदधस्मात् सीमयायत उद्वेष्ट ॥१४॥

MANDALA FOUR

6. To him who brings to thee thy fuel with the sweat of his labour and heats his head with thee, be a protector in thy self-strength, O Fire, and guard him from all around that would do him evil.

7 He who when thou desirest thy food brings thy food to thee, who whets thy flame and sends upwards the rapturous guest, he who as seeker of the godhead kindles thee in his gated house, in him may there be the abiding and bounteous riches.

8. He who in the dusk, he who in the dawn would give expression to thee, or bringing his offering makes thee a beloved friend, as the Horse with golden trappings in his own home mayst thou carry that giver beyond the evil.

9. He who gives to thee, O Fire, to the Immortal, and does in thee the work outstretching the Ladle, may he not in his labour be divorced from the riches, let not the sin of one who would do evil surround him.

10. He in whose pilgrim-rite thou takest pleasure and, divine, takest delight in the well-founded work of a mortal, may the Power of the Call be pleased with him, O most young Fire, of whom worshipping may we bring about the increase.

11. Let the knower discriminate the Knowledge and the Ignorance, the straight open levels and the crooked that shut in mortals; O God, for the riches, for the right birth of the Son,¹ lavish on us the finite and guard the Infinite.²

¹ or, for the riches with the fair offspring,

² Diti and Aditi, the divided and the undivided Consciousness, the Mother of division, and the Indivisible Mother.

अथा यथा नः पितरः परासः प्रतासो अमन ऋतमाशुषाणः ।
शुचौदयन् द्यौधितमस्यशालः क्षामा मिन्दन्तो अशुषोत्प वन् ॥१९६॥

अथा मातृवसः सप्त विधा जायमानि प्रथमा वैवसी नृन् ।
दिवस्पृजा अग्निर्ऋतो भवेमाङ्गि रजोम धनिन् शुचन्तः ॥१९५॥

अथा हे पदं वयमानं त्वाया पदमिदं त्वेति मन्त्रवक्त्रमा तर्तमः ।
रथ न ऋतो अपसा भूतिर्जोऋतं यमः सुध्य आशुषाणः ॥१९४॥

त्वमानं वावसे सुप्रणीतः सुतसोमाय विधत्से धिर्वज्र ।
रत्नं भर शशमानाय पृथ्वे पृथु रवन्द्रमवसे वर्षाणि ॥१९३॥

कविं शशाङ्गः कवयोऽददथा निधारयन्तो वृषस्त्रिधाः ।
अतस्त्वं दृष्ट्वा आन एतान् पद्विभः पश्येत्पदेभ्यो अथ एवैः ॥१९२॥

MANDALA FOUR

12. Seers unconquered proclaimed the seer, they established¹ him within in the gated house of the human being. Then, O Flame, mayst thou reach with thy journeying feet and, exalted, see those transcendent² ones who must come into our vision.³

13. O Fire, ever most young, mayst thou giving thy good leading to the singer of the word who has pressed the wine and performed the sacrifice, bring to him in his labour, luminous one, an ecstasy wide in its delight, filling the seeing man for his safeguard.

14. O Fire, as we have done with our hands, with our feet, with our bodies in our desire of thee, like men who make a chariot with the toil of their two arms, so, the wise thinkers have laboured out the Truth and possess it.⁴

15. Now may we be born as the seven illumined seers of the Dawn, the mother, supreme creators creating the Gods within us; may we become the Angirasas, sons of Heaven and shining with light, break the hill that has within it the riches.

16. Now, too, O Fire, even as our supreme and ancient fathers, desiring to possess the Truth, speakers of the word, reached the very purity, reached the splendour of the Light;⁵ as they broke through the earth and uncovered the ruddy herds.

¹ or, commanded the seer, they upheld him

² or, wonderful

³ or, made visible; the word means either "visible" or "to be seen".

⁴ or, desiring to possess it.

⁵ or, entered into meditation and reached the very purity;

एता ते अग्न उचयानि वेद्योऽवोचाम कवये ता जूषस्व ।
उच्छोषस्व कृणुहि वस्यसो नो महो रायः पूरवार म यन्त्रि ॥१०॥

अकम् ते स्वपसो अयम् अतमवबलशुषसो विभालोः ।
अनममामि पूरया मुद्वारं देवस्य समुज्जलरवार वक्ष्यः ॥११॥

आ यूशेव क्षेमति पशवो अथ देवानां यज्जनिमानस्य ।
सतीनां विदुद्वशीरुक्कथनं वषे विदय उपरस्माद्योः ॥१८॥

सुकर्माणाः सुवो देवपुत्रोऽयो न देवा जनिमा यमन्तः ।
शुचन्तो अग्निं ववधन्त इन्द्रमवृ गव्यं परिषदन्तो अमन्त ॥१७॥

MANDALA FOUR

17. Perfect in action, perfect in lustre, desiring the godhead, becoming gods, they smelted and forged the Births as one forges iron, flaming with light they made the Fire to grow, surrounding Indra they reached the wide mass of the Ray-Cows.

18. There was seen as if herds of the Cows in an opulent place, that which, seen near, was the birth of the gods,¹ O Forceful Fire; they both illumined² the widenesses of mortals and were aspirants for³ the growth of the higher being.

19. For thee we worked and became perfect in our works, the Dawn shone out and illumined the Truth; we lit the unstinted Fire in the multitude of its kinds, in the fullness of his delight, brightening the beautiful eye of the Godhead.

20. These are the utterances, O creator, O Fire, we have spoken to thee the seer, in them take pleasure. Flame upwards, make us move full of possessions; O thou of many boons, give us the Great Riches.

¹ or, there was seen like herds of the Cow in an opulent place that which is near to the birth of the godheads,

² or, achieved the wide illuminations of mortals

³ or, warriors for the growth etc.

आ वो राजानमध्वरस्य खं होतारं सत्ययज्ञं रोदस्योः ।
अग्निं पुरा तन्निधत्नोऽरिचितादिः सत्ययज्ञं प्रमवसे कृणुष्वसं ॥१॥

अयं योनिः प्रकृमा यं वयं ते जायते पत्य उशतो युवासाः ।
अवर्त्तितः परितो नि वीदेमा उ ते स्वप्राक प्रतीचोः ॥२॥

आशुषवते अद्विपताय मन्य नवधसे सुमन्त्रिकाय वेधः ।
देवाय शक्तिमन्मन्ताय शंस यावेव योता सधुष्व यमीडे ॥३॥

त्वं विश्वः शस्या आने अस्या अनेत्य ऋतस्य बोधयन्तविभत् स्वाधीः ।
कदा न उक्त्वा सधमाशानि कदा भवन्ति सख्या गृहे ते ॥४॥

कथा ह तद् वरुणाय त्वमने कथा दिवे गृहेसे कथ आगः ।
कथा सिन्धाय मीळुषे पृथिव्यै श्वः कदयन्ता कदे मगाय ॥५॥

MANDALA FOUR

SUKTA 3

1. Create for yourselves the King of the pilgrim-rite, the Terrible, the priest of the invocation who wins by sacrifice the Truth in earth and heaven,¹ create Fire golden in his form for your protection before the outspreading² of the Ignorance.

2. This is thy seat which we have made for thee, even as, desiring, a wife richly robed for her lord; thou art turned towards us and wide-extended around, sit here within: O once far distant Fire, these are fronting thee, O Fire, perfect in wisdom.

3. O ordinant of sacrifice, to Fire that hears, inviolate, the strong in vision, the happy, the immortal Godhead speak the Thought, the word expressing him, whom I pray as with the voice of the stone of the pressing when it presses out the honey-wine.

4. Thou, too, O Fire, turn towards our labour, become aware of this word, in perfect answer of thy thought, Truth-conscious, become aware of the Truth. When shall there be thy utterances that share in our ecstasy, when thy acts of companionship in the house?

5. How dost thou blame it, O Fire, to Varuna, to Heaven, what is that sin we have done? How wouldst thou speak of us to Mitra, the bountiful, how to earth? What wilt thou say to Aryaman, what to Bhaga?

¹ or, who worships with sacrifice the Truth for earth and heaven,

² or, before the thunder-crash from the unknown.

अनेन हि त्मा वषमिद्वदत्तः पुमां अग्निः पयसा पृच्छते ।
अस्पन्दमानो अवरद् वयोधा वयोधा शुकं कुड्दहे पृश्निरेवः ॥१०॥

अनेन अतं निपतसोऽल आ गोरामा सवा मधुमत् पक्वमाने ।
कृष्णा सती वशता धासिनेषा जामयूषा पयसा पीपाय ॥१॥

कथा शधीय मरुतामलाय कथा सरे बहेते पृच्छयमानः ।
प्रति ब्रवोऽदितयै तुराय साधा दिवो जातवेदिकृत्त्वान् ॥८॥

कथा महे पुष्टिमराय पूष्णे कद् वद्राय सुमन्त्राय देवि ।
कद् विष्णवे उरगापाय रेतो ब्रवः कदम्बे शरवे बहेत्यै ॥७॥

कद् विष्णवायै वैवसवो अने कद् बालाय प्रतवसे शुभये ।
परिचमने नासत्याय क्षे ब्रवः कदम्बे वद्राय ज्वने ॥६॥

MANDALA FOUR

6. What, O Fire, growing in thy abodes, wouldst thou say for us, what to the wind most forceful, to the seeker of the Good, the all-pervading, to the lord of the journey, to the earth? What, O Fire, to Rudra the slayer of men?

7. How wilt thou speak of us to Pushan, the mighty bringer of increase, what to Rudra great in sacrifice, giver of the offering? What seed of things to wide-striding Vishnu, or what, O Fire, to vast doom?

8. How when they question thee wouldst thou answer to the host of the Life-Gods in their Truth, or to the Sun in his vastness, to the mother indivisible, to the swift traveller? O knower of all things born, thou knowest the Heaven, for us accomplish.

9. I ask for the truth governed by the Truth, together the unripe things of the Cow of light and that of her which is sweet and ripe, O Fire. Even black of hue, she nourishes with a luminous supporting, with a kindred milk.¹

10. For the Fire the Bull, the Male, is inundated with the Truth, with milk of the heights: unstirred he ranges abroad establishing the wideness, the dappled Bull has milked out the bright udder.

¹ The Cow (the Vedic symbol of knowledge) even in the Ignorance where it is black still nourishes us with a truth which is still luminous and governed by the Greater Truth which is hers on higher levels where she is the radiant Cow of Light.

एभिर्भूष सुमना आने अकस्मान् स्तृणा मन्मथिः अर वाजान् ।
उत बह्मिण्यङ्गिरो जषस्व सं ते शक्तिदववाता जरेत ॥१५॥

रक्षा णि आने तव रक्षाणामी रारक्षाणः सुमख प्रीणानः ।
प्रति एफेर वि खज वीडवटो जाहि रक्षो महि विवदे वावधानम् ॥१४॥

मा कस्य यक्षं सदस्मिद्धरो गा मा वेडास्य प्रमिनलो मायः ।
मा भ्यावुराने अनूजोऽर्हणं वेमा सख्यदक्षं रिपोभुजम् ॥१३॥

ऋतेन देवोरमना असक्ता अण्णिभिरापो मधुमिद्धराने ।
वाजी न सगणं प्ररुमानः प्र सदस्मिन् खविनवे दधस्युः ॥१२॥

ऋतेनादि असन् भिदन्तः समङ्गिरसो नवान् गोभिः ।
दोनं नरः परि पददुष्पासमाविः स्वरमवज्जाले अनौ ॥११॥

MANDALA FOUR

11. By the Truth the Angiras-seers broke the hill, they parted it asunder, they moved¹ together with the Ray-Cows; men sat happily around Dawn, the Sun-world² was manifested when the Fire was born.³

12. By the Truth, divine immortal, and inviolate, the Waters with their honied floods, Fire, like a steed of swiftness pressing forward⁴ in its gallopings, raced ever on to their flow.

13. Mayst thou never pass⁵ over to the Power⁵ of one who is a thief, or of a neighbour or one intimate who would do us injury,⁶ mayst thou not incur the debt of a brother who is crooked, may we not suffer by evil thought from⁷ friend or foe.

14. O Fire, strong in sacrifice, protect us ever guarding us with thy keepings, taking pleasure in us; burst out in flame, break the strong evil, slay the (Rakshasa) demon even when he is increasing into greatness.

15. O Fire, become great of mind by these hymns of illumination, by our thinkings touch these plenitudes, O heroic flame, so, take joy in the words of knowledge, O Angiras, let our speech expressing thee come close to thee, enjoyed by the gods.

¹ or, came

² or, the Sun

³ or, in the birth of the sun.

⁴ or, urged forwards

⁵ The word means supernatural or occult Power which captures the force of Agni, the lord of Tapasya, to use it for harm.

⁶ or, diminishes us,

⁷ or, by the skill of; here, again, it is skill in an occult working, or an occult and hostile direction of thought that is feared.

उदाने लिढ प्रत्या तनूव न्यमित्री ओषतान् निमहेते ।
यो नो अरतिं समिधान चक्रे नीचा तं वक्ष्यतस् न शुकम् ॥४॥

प्रति स्पृशो वि स्रजं तौणितमो भवा पार्श्वित्री अस्या अदस्यः ।
यो नो हरे अवशोसो यो अन्त्यन्तं माकिष्टे व्यथिरा वधर्षिते ॥३॥

तव श्मास आश्रया पतन्त्यन् स्पृश शेषता शोशितानः ।
तपूष्यन्ते जुह्वे पतङ्गानसंदिदो वि स्रजं विवर्णिकाः ॥२॥

कृणूव पाजः प्रसितं न पृथ्वीं याहि राजेवामवा इमेन ।
पृथ्वीमनु प्रसितं द्रुणानोऽस्तासि विध्य रक्षसस्तपिष्ठः ॥१॥

सूक्तं ४

एता विदवा विवृषु तृप्त्यं वेदो नीध्याप्यन्ते निध्या ववसि ।
निववन्ता कवये काव्याप्यशंसिषु मतिभिर्विप्र उषथेः ॥१६॥

MANDALA FOUR

16. Thus have I, an illumined sage, by my thoughts and utterances spoken to thee, who knowest, O Fire, O creator, secret words of guidance, seer-wisdoms that speak out their sense to the seer.¹

SUKTA 4

1. Make thy mass like a wide marching, go like a king full of strength with his following, running in the rapid passage of thy march; thou art the Archer, pierce the demons with thy most burning shafts.

2. Swiftly rush thy wanderings; blazing up follow and touch with thy violence; O Fire, spread by thy tongue thy burning heats and thy winged sparks; unleashed, scatter on every side thy meteors.

3. Swiftest to act, spread abroad thy scouts to their places, and become the indomitable protector of this being: he who would bring evil by speech against us from afar or one from near, let not any such bringer of anguish do violence to thee, O Fire!

4. Arise, O Fire, spread out towards us, consume utterly the unfriendly, O sharp-missiled Flame; O high-kindled! whoever has done enmity against us burn him down like a dry log.

¹ or, all these in my thoughts and utterances I have spoken to thee, I, an illumined sage, to thee the knower, O Fire, O creator, words of guidance, secret words, seer-wisdoms that speak out their meaning to the seer.

इहे त्वा मूर्धा चतुर्द्वय त्मन् दोषावस्तद्विवांसमन् ह्यन् ।
क्रीळन्तस्त्वा सुमनसः सधमाऽसि ह्यन्ना तस्थिवांसो जनानाम् ॥१॥

अवांसि ते सुमति घोषवर्कः स ते वावाता जरतामिध गीः ।
स्वदवास्त्वा सुरथा मजयेमाऽस्मै अत्राणि धारयेरन् ह्यन् ॥८॥

सेदान् अरु सुभाः सुदानुधस्त्वा नित्येन हविषा य उक्थैः ।
प्रशोषति स्वं आपुषि कुरोणे विदवेदस्मै सुदिना सासदिष्टिः ॥७॥

स ते जानाति सुमति धनिवत् य ईवते ब्रह्मणे गविमरत् ।
विदवान्यस्मै सुदिनानि राधो ह्यन्नान्यथा वि कुरो अस्मि ह्यो ॥६॥

ऊर्ध्वो भव प्रति विद्यारयस्मदाविष्कृण्व देव्यान्माने ।
अव स्थिरा तर्पहि पातुर्जनां जामिमजामि य मूर्धोहि शत्रून् ॥५॥

MANDALA FOUR

5. High-uplifted be, piercing through reveal in us the things divine, O Fire; lay low what the demon forces¹ have established: companion or single, crush the foe.

6. He knows thy right-mindedness, O youngest of the Gods, who hastens the journey² for the Word in its march. For him the high doer of works has made to shine about his doors all brightness of the day, all treasures and splendours of the light.

7. May he, O Fire, be fortunate and munificent who with the eternal offering, who with his utterances, seeks to satisfy thee in his own life, in his gated house; may there be for him all brightnesses of the day, may such be his sacrificing.³

8. I make to shine thy right thought in me, may this word diffused in its peal approach close to thee. Rich in horses and chariots may we make all bright and pure for thee, mayst thou hold up thy might in us from day to day.

9. Here in this world should one largely act from one's self in the presence of thee as day by day thou shinest out in morn and in dusk: right-minded may we touch thee as we play, taking our stand on the luminous inspirations⁴ of men.

¹ or, demon impulses

² or, who drives the path

³ or, may all that sacrifice of his be bright in its days.

⁴ or, luminous energies

अथा ते आने समिधा विधेम प्रति स्तोमं शस्यमानं गमाय ।
दद्वेडासो रक्षसः पाह्यस्मान् दृष्टो निदो मित्रमहो अवद्यात् ॥१५॥

तव्या वयं सधयस्त्वोलास्तव प्रणीत्यश्याम वाजान् ।
उमा शंसा मेदय सत्यतातेऽनेक्या कृणुहि हि याम् ॥१४॥

ये पापवो मामवेयं ते आने पश्यन्तो अश्वं दुरितोदादरक्षन् ।
ररक्ष तान् सुकृतो विदववेदा दिस्सन् दृढं रिपवो नाहं देभ्यः ॥१३॥

अस्वजन्तवरण्यः सुशोवा अतश्चासोऽर्वाका अश्वमिच्छाः ।
ते पापवः सप्रयञ्चो निषद्यान् तव नः पात्तवमूर ॥१२॥

महो ह्यामि बन्धुता वयोमिस्त्वन्मा पित्र्योतिमादविष्याय ।
त्वं नो अस्य वचसादिषाकिष्टि होतयथिविष्ठ सुकृतो दमनः ॥११॥

यस्त्वा त्वद्वयः सुहिरण्या अग्न उपाति वसुमता रथेन ।
तस्य गता अवति तस्य सखा यस्त आतिथ्यममानुषम् ज्योषते ॥१०॥

MANDALA FOUR

10. He who comes to thee, O Fire, with strong horses, with fine gold, with his chariot full of riches, thou becomest his deliverer, his friend and comrade,—he who takes joy in thy uninterrupted guesthood.

11. I break great ones by my words, by my friendship with thee; that came down to me from Gotama, my father: domiciled in the house do thou become conscious of this word of ours, O youngest God! O priest of the call! O strong Will!

12. Undreaming, ever in movement, blissful, undrowsing, untorn, untired may thy guardian powers sitting linked together guard us, O thou untouched by ignorance, O Fire!

13. Thy guardian powers, O Fire, which protected the son of Mamata from evil, for they saw and he was blind, omniscient guarded them in their good work; the foe who would have hurt them could not hurt.

14. By thee as thy companions, guarded by thee, by thy leading, may we win the plenitudes; impel to their way both annunciations, O builder of Truth: straight away, confident, create.

15. With the fuel may we do thee worship, O Fire, accept the hymn which we utter, burn the demons who speak not the word of blessing, guard us from the doer of harm, from the censurer and his blame, O friendly Light!

अग्नितरो न धोषणी धृतः पतिरिषो न जनयो हरेषाः ।
पापासः सन्तो अनन्ता असह्या हृदं पदमजनता गभीरम् ॥५॥

य तं अग्निर्बभूव तिमज्जन्तपिण्डेन शोचिषा यः सुरेश्वरः ।
य ये स्मिन्निव वरुणस्य धाम शिवा मित्रस्य वेततो ध्रुवाणि ॥४॥

साम द्विबह्वी महि तिममृष्टिः सहस्रेता वृषमस्तुविष्मान् ।
पदं न गीरप्याळहे विविद्वान्निनमह्यं प्रहृ वीचन्मनीषाम् ॥३॥

मा निवृत य इमां मह्यं राति देवो ददौ मर्याद स्वधावान् ।
पाकाम गृप्सो अमृतो विवेता वृत्रानरो नृतेमां यद्वौ अग्निः ॥२॥

वृत्रानराद्य मीळहे सजीवाः कथा दाशेमानये बृहदे श्वरः ।
अननेन बृहता वधयेनोप स्वयायवृषमिष्य रोषः ॥१॥

५

MANDALA FOUR

SUKTA 5

1. How should we give, one in our joy in him, vast in light,¹ to the bounteous Universal Fire? With his vast and ample upbearing he props up the firmament like a pillar.

2. Blame not him who in his self-law has given this gift, divine to me the mortal, the wise to the ignorant, the immortal, the wide in consciousness, the most strong and mighty Universal Fire.

3. In his twofold mass² may the puissant Bull with his thousandfold seed, with his keen blaze discovering the great Possession, the deeply hidden seat of the Cow, declare to me that Mind of wisdom.

4. May the Fire sharp-tusked with his most burning flame of light, he who is full of felicity,³ consume them, they who impair the domain of Varuna and the beloved and abiding things of Mitra the conscious knower.

5. Going they go on their way like women who have no brothers, like wives⁴ with evil movements who do hurt⁵ to their lord, sinful, and untrue and full of falsehood they have brought into being this profound plane.

¹ or, shining with the light of the vast,

² or, force

³ or, he who is ever happy in achievement,

⁴ or, mothers

⁵ or, deceive

अथ द्युतानः पित्रोः सवासोऽमृतं गृह्यं चारं पूजते ।
मार्गपदे परसे अलि पदं गोवर्णः शोचिषः प्रयत्नस्य विद्वत् ॥१०॥

इदम् यन्महि महामनीकं यद्विद्या सवत पूज्यं गीः ।
अतस्त्य पदे अथ द्युतानं गृह्यं रघुपदे रघुपदे विवदे ॥१॥

प्रवाच्यं वचसः किं मे अस्य गृह्यं हितमप्य निष्ठां वदति ।
यद्विद्याप्राप्तमप्य वासि वने पाति प्रियं स्या अथ पदं वेः ॥८॥

नस्मिन्नेव समना समानमपि अस्मा पुनर्वा धीतिरव्याः ।
सप्तस्य वसुधैवि चारं पूजते रघुपदे रघुपदे विवदे ॥७॥

इदं मे अने कियते पावकाऽमिमतं गृह्यं न मम ।
वृद्धे दद्यात् धनं गार्ग्यं यद्वि पूजते प्रयत्ना सप्तव्या ॥६॥

MANDALA FOUR

6. For me who howso small, impair not the heavy burden of this thought, O purifying Fire, uphold with the violence of thy delight this vast and profound and mighty sevenfold plane¹.

7. Him, now may the purifying Thought reach and possess by the will, like attaining to its like; in the movement² of the peace, over the form of the dappled Mother figured out on the summit in its might and its beauty.

8. What of this word do they say to me, what that has to be declared and is mysterious and hidden in the secrecy?³ What was as if a covering defence of the rays⁴ they have uncovered,—he guards the beloved form, the summit plane of the being⁵.

9. This which is that great front of the Great Ones to which as its supreme place adheres the shining Cow, he came to know flaming in the plane of the Truth, hastening in its speed in the secrecy.⁶

10. Now shining in union with the two Parents, close to him, he perceived the beautiful and secret abode of the dappled Cow. There was the tongue of the Bull of flame intent on its action, it was near the Cow of Light, in the supreme plane of the Mother.

¹ or, plane with its seven layers.

² or, the action

³ or, cave?

⁴ or, the shining Cows

⁵ or, the Bird.

⁶ or, cave.

अस्य श्रिये समिधानस्य वृष्णी वसोरनीकं दम आ करोच ।
 वरादे वसानः सुदृशीकरूपः क्षितिर्न राया पुत्रवारी अद्यौते ॥१५॥

अभिरूपा ववसा फलवैन प्रतीत्येन कृषुनात्पासः ।
 अथा ते आने किमिदो वदन्त्यनायुधास आसता सवन्ताम् ॥१४॥

का मयर्दिता वयुना कष्ट वाममच्छा गमेम रघवो न बाजम् ।
 कदा नो देवोरमृतस्य पत्नीः सौरी वर्जान ततनयुधासः ॥१३॥

किं नो अस्य द्रविष्णं कष्ट रत्नं वि नो वोवो जातवेदश्चिकित्वात् ।
 गृहीध्वनः परमं यद्यो अस्य रेकु पदं न निदाना आगम ॥१२॥

ऋतं वोवे नमसा पूच्छयमानस्तत्तवाशसा जातवेदो यदौदम् ।
 त्वमस्त्य क्षयसि यद्ध विरुवं दिवि यदु द्रविष्णं यत् पूषिध्वयाम् ॥११॥

MANDALA FOUR

11. Asked with obeisance I voice the Truth, this which I have won by thy declaring of it,¹ O knower of all things born; thou possessest all this that is, the treasure which is in heaven and that which is on the earth.

12. What is the treasure of this Truth, what the delight of it, wholly declare to us, O knower of the births, for thou art aware. That supreme plane in the secrecy which is the highest goal of our path, which is over and above all, that we have reached, free from bondage.

13. What is its boundary, its manifestation of knowledge, what the joy of it towards which we must move like gallopers towards the plenitude? When have the divine Dawns, wives of the immortal, woven it into shape by the hue of light of the sun?

14. Those who live undelighted with the word that is languid and scanty, narrow and dependent on their belief, what now and here can they say to thee, O Fire? Uninstrumented let them remain united with the unreal.

15. For the glory and beauty of the Bull in his high burning the flame-force of the master of riches glowed in its splendour; clothing himself with brilliance in his form of perfect vision, he has shone out full of many boons like a dwelling with its treasure.

¹ or, by thy wish,

परि त्मना मितदुरेति हेतोऽस्मिन्मन्त्रे मधुववा ऋतावा ।
द्वयत्पत्य बाजिनो न शोका मयने विदवा भवना यदभ्याह ॥५॥

स्त्रीषां बहिषि समिधान् अना ऊर्वो अथव्युर्जुषाणां अस्यात् ।
पुमान्ः पशुपा न हेतो विविष्टयति प्रविष उराणः ॥४॥

यता सुजुषां रतिनी धृतावो प्रदक्षिणाद् देवतातिमुराणः ।
उर्ध्वं स्वधेनवजा नाकः पशवो अनक्ति सुधितः सुमेकः ॥३॥

अमुरो हेतो न्यसाहि विदवस्मिन्मन्त्रे विदथ्यु प्रवेताः ।
ऊर्वं भानं सवित्रेवाभ्यन्मतेव धूमं त्वमायुर्ध्रुव धाम् ॥२॥

ऊर्वं ऊ ष णी अथरस्य हेतोरानं लिळ देवताता यजोयान् ।
त्वं हि विदवमभ्यसि मम प्र वेधसवित्रे तिरसि मनीषाम् ॥१॥

सूक्त ३

MANDALA FOUR

SUKTA 6

1. O Fire, summoner priest of the pilgrim-rite, stand up very high for us, strong for sacrifice in the forming of the gods: thou art the ruler over every Thought and thou carriest forward the mind of thy worshipper.

2. Free from ignorance, Fire, the rapturous priest of the Call has taken his seat in creatures, the conscious thinker in their findings of knowledge. He enters into a high lustre like a creator Sun, like a pillar he makes his smoke a prop to heaven.

3. A luminous force of giving, swift and put forth into action, he widens the formation of the gods as he turns round it; new-born he stands up high¹ like an arrow-shaft well-planted and firm² and shows by his light the herds.

4. When the sacred grass is strewn and kindled burns the flame, the leader of the pilgrim-rite stands up to high rejoicing in his work; Fire, the priest of the call, like a guardian of the herds thrice moves round them, the Ancient of days, ever widening his circle.

5. He goes round in his self-motion with measured run, Fire, the rapturous priest of the call, sweet of word, possessing the Truth; his flames gallop like horses, all the worlds are in fear when he blazes.

¹ Greek: *akra*.

² or, a sun-beam fixed and constant. Or, it may possibly mean, a pole, banner well-planted and firm he shows (the place of) the herds.

हेतारमर्तिन मनषो नि षडुनमस्यन्त उविशतः शंसमायोः ॥११॥
अकारि शस्त्रे समिधान पुन्यं शंसान्युष्यं यजते यः आः ।

ये हे त्वे ते सदृशाना अयासस्त्वेवासी अने अवयववर्तन्ति ।
उयेनासी न कुवसनासी अयं पुविष्यवासी मासत् न शयः ॥१०॥

नव त्वे अने हेरितो धैतस्मा रोहितास ऋजवजः स्वजः ।
अववासी वषण ऋजुमृक्का आ देवतातिमज्ञान वस्माः ॥९॥

द्विष्ट पञ्च जीजनन् त्वं वसानाः स्वसातो अग्निं मानषीष विष्ट ।
उषर्बुधमयर्षो न दन्तं शूकं स्वासं परशुं न निममम् ॥८॥

न यस्य साजुर्जनितीरवारि न सातरापितरा न विविद्वौ ।
अथा मित्रो न युधिमतः पावकोऽग्निनदीदाय मानषीष विष्ट ॥७॥

भद्रा ते अने स्वनीक संदग् धोरस्य सतो विष्णुस्य चातः ।
न यत् ते शीविस्तरतमसा वरन्त न उवसमानस्तन्वी रेप आ अः ॥६॥

MANDALA FOUR

6. O Fire of the fair front! happy is thy vision; even when thou art terrible and adverse great is thy beauty: for they hem not in thy flame with the darkness, for the destroyers cannot set evil in thy body.

7. He is the begetter of things and his conquest cannot be held back, not even the father and the mother can stay him any longer in his impulsion. Now like a friend well-established, the purifying Fire has shone out in the human peoples.

8. The twice five sisters who dwell together have given birth to the Fire in the human peoples, the waker in the dawn, like a tusk of flame, brilliant and fair of face, like a sharp axe.

9. Bay-coloured are those horses of thine, dripping light, or they are red, straight is their motion, swift is their going, males, ruddy-shining, straight and massive, great in their deeds they are called to our forming of the Gods.

10. These are thy rays, O Fire, that put forth overwhelming force, moving, impetuous in their blaze, they move towards the goal like hawks in their action, with many voices of storm like an army of the life-god.

11. O high-kindled Fire, the Word has been formed for thee, one voices the utterance, one sacrifices,—now ordain: men set the Fire within as the priest of the call, making to him their prostration of surrender, aspirants to the self-expression of the human being.

तं शशवतीषु मालेषु वन आ वीतमश्विनम् ।
वित्रं सत्त्वं गृहीतं हितं युवेदं कौविदश्विनम् ॥६॥

तमीं होतारमानुषकं विकित्रांसं नि पदे ।
एषं पावकशोविषं यजिष्ठं सत्त्वं धामनिः ॥५॥

आशुं दूतं विवस्वतो विद्वा पञ्चवर्णोत्तिम ।
आ जस्यः कुम्भापवो भृगवाणं विशोविशे ॥४॥

ऋतावानं विवेतसं पश्यन्तो आसिन् त्वमिः ।
विश्वेषामस्यवराणां हस्केतारं दमेदसे ॥३॥

अने कदा न आनुषां भुवद् देवस्य चेतनम् ।
अथा हि त्वा जगिःशरे सतमिं विश्वोऽज्यम् ॥२॥

अयमिह प्रथमो अति धार्मिभर्तृना यजिष्ठो अन्वरेणोऽज्यः ।
यमनवातो भृगवो विस्वेष्वनेषु वित्रं विष्वं विशोविशे ॥१॥

MANDALA FOUR

SUKTA 7

1. This is he who was established as chief and first by the Founders of things, the priest of the call, most strong for sacrifice, to be prayed in the pilgrim-rites,—he whom the doer of works and the flame seers¹ set shining wide in the forests, rich in light, all-pervading, for man and man.

2. O Fire, when shall the conscious waking of thy godhead become uninterrupted? For, now mortals have laid hold on thee as one desirable in human creatures.

3. For they see thee, possessor of the Truth and wide in knowledge like waking heaven with its stars, the smile of light of all these pilgrim-sacrifices in house and house,—

4. The swift messenger of the illumining Sun who comes to all the seeing people; men hold him as the ray of intuition and he shines as the Bhrigu-flame-seer for each being.

5. This is the priest of the call whom they set within, who uninterruptedly wakes to knowledge, rapturous with his purifying flame, most strong to sacrifice by his seven seats.²

6. Him in the many mothers linked together, wide-spread and unapproached in the forest, abiding in the secret Cave and rich with many lights, full of knowledge or moving to some unknown goal.

¹ Apnavan and the Bhrigus

² or, with his seven lights.

तैषु पदसु तैषुणा ववक्ष तैषु कृतं कृतं यत्नो अतिनः ।
वातस्य सौमि सवते निजवसार्त्तं न वाजयते हिन्वे अर्त्त ॥११॥

सद्यो जातस्य ददृशात्मसो जाते अनुवाति शोचिः ।
वृणोति तिमामातसेषु विज्ञो स्थिरा विदया दयते वि जन्मैः ॥१०॥

कृष्णं न एम क्शतः पुरो भावविरुद्धवर्तुषामिदमेकम् ।
पदप्रवीणा दयते हे गम् सद्योचजातो अवसीड कृतः ॥९॥

वेरुवरस्य दृष्टान्तं अन्ता रोदसी संविक्रवान् ।
कृतं कृतं प्रदिब जराणी विवृष्टरो दिब आरोधनात् ॥८॥

सस्य यद् विपुला सस्मिन्मयैतस्य धामन् रणधनं देवाः ।
महो अतिनन्मसा रानहेयौ वेरुवरस्य सद्योचजातो ॥७॥

MANDALA FOUR

7. When in the separation from sleep the Gods have joy in that udder of the Cow, in the plane of the Truth, great becomes the Fire by the offering given with prostration and journeys for the pilgrim-sacrifice and the Truth is ever with him.

8. He journeys knowing the embassies of the pilgrim-sacrifice between both the firmaments, utterly awakened to knowledge. A messenger, the Ancient of days, ever widening, ever greater in knowledge, thou travellest the mounting slopes of heaven.¹

9. Black is the path of thy shining, thy light goes in front, a journeying ray, the one supreme of all thy bodies; when one unimpregnated bears thee as the child of her womb, in the sudden moment of thy birth thou art already the messenger.

10. The moment he is born his might becomes visible when the wind blows behind his flame; he turns his sharp tongue round the trunks and tears his firm food with his jaws of flame.

11. When quickly he carries his foods on his rapid tongue, this mighty Fire fashions himself into a swift messenger; consuming all he clings to the mad course² of the wind, as a driver a swift horse he sets it to gallop for the seeker of the plenitude.

¹ or, thou travellest to the inmost places of heaven.
or, to the roar

स विप्रवर्चणीनां शिवसा मानुषाणाम् । अति शिखेव विधत्ति ॥८॥

अस्मै राघो विवेदिवे सं वरं तु पुनर्युद्धैः । अस्मै बाजास ईरताम् ॥९॥

ते राघा ते सुवीर्यैः ससवांसो वि शूचिवरे । ये अना दधिवरे कुवः ॥९॥

ते स्याम ये अनये ददातुर्द्व्यदातिभिः । य ई पुण्यत इत्यते ॥१०॥

स होता सैव दैत्यं विक्रवां अन्तरीयते । विद्धां आरोधनं दिवः ॥११॥

स वेद देव आनमं देवां ऋतायते दमे । दाति प्रियाणि विद् वसु ॥१२॥

स हि वेदा वसुधितिं महौ आरोधनं दिवः । स देवां एह वसति ॥१३॥

द्वौ वो विप्रवर्चसं दैत्यवाहममन्यम् । यजिष्ठमञ्जसे निरा ॥१४॥

संके ८

MANDALA FOUR

SUKTA 8

1. Array with your word the messenger, the carrier of your offerings, most strong to sacrifice, the omniscient, the Immortal.

2. For, he knows the place of the possession of the riches, he knows the ascending slope of heaven, he shall bring here the gods.

3. A God, he knows for the seeker of the Truth his way of submission to the gods in the house of Truth, and he gives the beloved treasures.

4. He is the priest of the call, it is he who travels between, aware of his embassy knowing the ascending slope of heaven.

5. May we be of those who have given to the Fire with the gift of their offerings, who kindle him and increase.

6. They by the treasure, by the hero-strengths have conquered and have heard who have upheld their work in the Fire.

7. In us may the riches move from day to day bringing the multitude of our desires, may we receive the impulsion of the plenitudes.

8. An illumined seer, by the might of seeing human beings he pierces beyond like a swift arrow.

परि ते दूळ्यो रथोऽस्मां अरुणो विरुवतः । येन रथसि दाशुषः ॥८॥

अस्माकं जीष्मदेवरमस्माकं यशमङ्गिरः । अस्माकं शृणुषी देवम् ॥९॥

वेणीष्ठस्य दूत्यं यस्य जगोषो अवरम् । दूत्यं सतस्य वोळदेवे ॥९॥

वेणि श्रेवरीयतमसुपवता जनानाम् । देव्या च सानुवणाम् ॥१०॥

उत नगो अतिरुवर उतो गृहेपतिदंश । उत श्रुता नि षोदति ॥११॥

स सद्य परि णीयते होता सन्तो विविदिषु । उत पोता नि षोदति ॥१२॥

स सानुवीषु दूळ्यो विष्यु श्रवीरमत्यः । दूतो विरुवेष्ठा भुवत् ॥१३॥

आने मूळं सदां अस्मि य ईसा देव्युं जनम् । इमेथ श्रुतिरासदम् ॥१४॥

सूक्तं ९

MANDALA FOUR

SUKTR 9

1. O Flame, be gracious, for great art thou who comest to the seeker of the godheads to sit on his seat of sacrifice.

2. He becomes manifest in human beings,¹ invincible,² immortal, the messenger of all.

3. He is borne round the house, a rapturous priest of the call in our heavenward urges; he takes his seat as the priest of the purification.

4. The Fire is the Goddess-powers in the pilgrim-rite and he is the master of the house in his home, he sits too as the priest of the word.

5. Thou comest to the offerings as the speaker of the sanction for human beings when they would perform the pilgrim-sacrifice.

6. Thou comest to be his envoy to him in whose sacrifice thou takest pleasure to carry the offerings of the mortal.

7. Take pleasure in our pilgrim-rite, in our sacrifice, O Angiras, hear our call.

8. Let thy invincible car reach us and move round us on every side by which thou guardest the givers of the offering.

¹ or, he becomes in human beings a protector,

² or, indestructible,

अग्ने तमवाऽव न स्तोमः कर्तुं न भद्रं हृदिपुत्राम् ।
ऋध्यामा न ओद्विः ॥१॥

अथा ह्यग्ने कर्तोभद्रस्य दधस्य साधोः ।
रथोऽर्कतस्य ब्रह्मणे वसूष ॥२॥

एभिर्नो अकर्मवा नो अर्वाहः स्वर्णं ज्योतिः ।
अग्ने विरवेभ्यः पुमना अनीकः ॥३॥

आमिष्टे अद्य गीर्माणोऽनोऽनो दासाम् ।
प्र ते दिवो न स्तनयन्ति शुक्रमाः ॥४॥

तव स्वादिष्ठाग्ने संवृष्टिर्दा विवृष्टिं ददा विवृक्ताः ।
श्रिये वृक्षो न रोचत उपाक ॥५॥

धृतं न धृतं तनुरेपाः शुचि हिरण्यम् ।
तत् ते वृक्षो न रोचत स्वधावः ॥६॥

कृतं विष्टिं वमा सन्ति देवाऽन इतोषि सन्ति ।
इत्था यजमानादतावः ॥७॥

MANDALA FOUR

SUKTA 10

1. O Fire, let us today make thee affluent with our lauds as thy vehicles to bear thee,—even that of thee which is as if the Horse, as if a happy will touching the heart.

2. For now, O Fire, thou hast become the charioteer of a happy Will, of an all-accomplishing Discernment, of the Vast Truth.

3. Become close to us, O Fire, by these hymns of illumination, right-minded with all thy flame-powers, thy light like the sun-world.

4. Today uttering thee with these utterances may we give to thee, O Fire; thy strengths thunder forth like the heavens.¹

5. Most sweet is thy vision, now in the day, now in the night; it shines out close to us like gold for its beauty and splendour.

6. Free from evil is thy body; it is like pure clarified butter, it is pure gold; that in thee is golden in its shining, for such is thy self-law.

7. Even the lasting hostility done, O thou who possess-est the Truth, thou drivest away perfectly from the mortal sacrificer.²

¹ or, like the strength of heaven.

² or, away from the mortal who is exact in his sacrifice.

त्वं वाजी वाजामरो विद्वत्वा अमिष्टिज्ज्वायते सत्यशुभः ।
त्वं रथिद्वैवर्जो मयोभस्त्वदाशुर्जोवर्मा अमने अर्वा ॥४॥

त्वंदमे काव्या त्वन्मनीषास्त्ववर्द्धक्या जायन्ते राध्यानि ।
त्वंदति द्रविणं वीरपेशा इत्यादिषु दाशुषे सत्याय ॥५॥

वि वाह्यमने गूणते मनीषां खं वेपसा तुविजान स्तवानः ।
विश्वेविभृष्टं वावनः शुक्र देवस्तथा रास्व सुमहो मरि मन्म ॥६॥

भद्रं ते अमने सद्विषयनीकमुपपाक आ रोचते सूर्यस्य ।
कादं दृशे दृशे दृशे नक्तया विवक्षितं दृश आ कथं अयम् ॥७॥

सूक्तं ११

शिवा नः सख्या सन्ध्यायाजाने देवेषु युष्मे ।
सा नो नाभिः सदने सस्मिन्मथन ॥८॥

MANDALA FOUR

8. O Fire, auspicious may be all our friendship and brotherhood with you Gods. That is our centre, where is our home, where is that udder of the Cow of Light.

SUKTA 11

1. Happy is that flame-power of thine, O forceful Fire; it shines close to the Sun, glowing to vision it is seen even in the night, it is as if in its beauty¹ there were an unarid feast for the eye.

2. O Fire, O thou with thy many births, even as we hymn thee force open the heavens² with thy quivering lustre³ for him who utters the mind of wisdom; O Brilliant, O glorious flame, what thou with all the gods hast won, that give to us, that mighty thought.

3. O Fire, from thee are born the seer-wisdoms, from thee the mind of knowledge, from thee the utterances that achieve; from thee come the riches that take the hero's form to the mortal giver who has the true thought.

4. From thee is born the steed of swiftness that carries the plenitude, that has the force of Truth, that makes the great approach, that has the vastness; from thee is the treasure sent by the gods that creates the bliss, from thee the rapid speeding war-horse, O Fire.

¹ or, in its form

² or, the door or entrance

³ or, with thy lustre of knowledge

यत्किञ्चिद् नै पुत्रवशा यत्किञ्चाऽपि नैवित्तिभिरुचकैमा कचित्कदाः ।
कृषी वरमा अतिरत्नगान् धनानि विभज्यो विभज्यते ॥१॥

अग्निरीशो बृहत्तः क्षत्रियस्याऽग्निवर्जस्य परमस्य रायः ।
दद्याति रत्नं विधत्ते यत्किञ्चिद् धानं वृद्धः सत्यं स्वधावान् ॥३॥

इदम् यस्ते जमरच्छ्रमाणा मही आने अनीकमा सपुत्रं ।
स इधानः प्रति दीपामुषास् पुत्रान् रायि सवते धनसमिधान् ॥२॥

यत्स्वामान इतथते यतस्यैकं विस्ते अथ कृणवत् सत्स्मयहेत् ।
स सु दुर्नरभ्यस्तु प्रसप्तं तव कृत्वा जातवेदोऽपि कृत्वा ॥४॥

सूक्त १२

आरे अस्मदभ्यतिमारे अहे आरे विद्यता दुर्मति यजिषासि ।
दीपा विधः सहस्रः सौगो आने यं देव आ विते सवसे स्वस्ति ॥६॥

स्वामाने प्रथमं देवयन्तो देवं सती अमृतं सन्दधिमिहम् ।
द्वेषीयुतमा विवर्षसित धीमद्वैमनसं गृहेषुतिममरम् ॥५॥

MANDALA FOUR

5. Thee, O Fire, O immortal, first and chief of the god-heads mortals who are seekers of the godheads illumine by their thoughts, Fire with the rapturous tongue who pushest away the hostiles, the one domiciled within, the master of our house untouched by ignorance.

6. Far from us all unconsciousness, sin and evil mind when thou art on guard, a benignant Power in the night, O Fire, O son of force, over him to whom thou cleavest for his weal.

Sukta 12

1. He who kindles thee, O Fire, and with his ladle in action creates food for thee thrice in the day may he, awakened to knowledge, be ever with thy illuminations and wholly put forth his force and overcome by thy will, O knower of all things born.

2. He who labours and brings to thee thy fuel serving the flame-force of thy greatness, O Fire, he kindling thee every day and night ever grows and cleaves to the Treasure slaying the unfriendly Powers.

3. The Fire is the master of the vast might, the Fire is master of the supreme plenitude and riches; ever young, faithful to his self-law, he founds wholly uninterruptedly the ecstasy for the mortal who worships him.

4. If at all in our humanity by our movements of ignorance we have done any evil against thee, O Fire, make us wholly sinless before the mother indivisible; O Fire, mayst thou loosen from us the bonds of our sins to every side.

वद्विह्वली रश्मयः सूर्यस्य समवावाधुरितमो अस्त्वन्तः ॥४॥
वद्विह्वली रश्मयः सूर्यस्य समवावाधुरितमो अस्त्वन्तः ॥४॥

यं सीमन्तवत् नमसे विपुले प्रवक्षेमा अनवस्थानो अर्थम् ।
तं सूर्यं दृष्टिः सततं यद्विह्वली रश्मयः सूर्यस्य समवावाधुरितमो अस्त्वन्तः ॥४॥

ऊर्ध्वं मानं सविता देवो अश्वेदं द्रुमं ददिवद्वत् गविषो न सन्ता ।
अनं वत् वरुणो यन्ति मित्रो यत् सूर्यं दृष्टिः सततं यद्विह्वली रश्मयः सूर्यस्य समवावाधुरितमो अस्त्वन्तः ॥४॥

प्रत्यनिनयसाधममव्यदं विभालीनां सुमना रत्नधाम् ।
पातमसिधना सुकेतो दुरोणमृतं सूर्यो ज्योतिषा देव एति ॥४॥

सूर्य १३

यथा हे सूर्य वसवो गौर्यं विभं पति विनामममव्यदं यजत्राः ।
एवो वस्त्वन्तवन्ता व्यदः प्र तावन्तं प्रतरं न आर्यः ॥५॥

मद्विह्वल एनसो अमीक ऊर्ध्वं देवानाममृतं मर्यानाम् ।
मा ते सखायः सद्विह्वलं रिषाम यच्छा लोकाय तत्पाप शं योः ॥५॥

MANDALA FOUR

5. Even though our sin be great before gods and men, even though it be wide, O Fire, may we not come ever to harm from it who art thy friends and comrades; give to our Son, our begotten, the peace and the well-doing.

6. Even as that was done when the Masters of Riches, the Lords of sacrifice released the bright cow tethered by her foot, so release us utterly from evil; mayst thou carry forward our life so that it crosses beyond, O Fire.

SUKTA 13

1. The Fire facing the front of the dawns as they shine out has revealed the founding of ecstasy; the two Riders of the horse are coming to the gated house of the doer of good works; the divine Sun is rising up with its light.

2. The divine creator Sun has reached his high shining, he is like a warrior seeker of the Light brandishing his flag. There is Varuna, there is Mitra, all follow the working of the Law when they make the Sun to rise up in heaven.

3. Him whom, firm in their foundation, never ceasing from their aim they have made for the removing of the darkness, this Sun seven mighty brilliant mares bear as the scouts of the whole world.

4. O God, thou goest with steeds most strong to bear separating the weft woven, unweaving the black garment; the streaming rays of the Sun cast the darkness like a covering skin down within the waters.

अनायनी अनिबद्धः कथायं न्यङ्कुत्तानोऽव पद्यते न ।
कथा याति स्वध्या को ददशं दिवः स्काभः समतः पाति नाकम् ॥५॥

आ वा वहिष्ठा इह ते वहिर्गु रथा अवाप्त उवसो व्युष्टौ ।
इमे हि वां मय्येयाय सीमा अस्मिन् यजे वृषणा मादयेयाम् ॥४॥

आवहृन्त्यहणीव्यातिवधानामहौ विद्या रक्षिभ्यवेकिकाना ।
प्रबोधयन्ती सुवित्तप देव्याषा देयते सुयुजा रथेन ॥३॥

ऊर्ध्वं केतुं सविता देवो अञ्जयतिविश्वरसं भुवनाय कृषन् ।
आग्रा द्वावापृथिवी अन्तरिक्षं वि सुयो रक्षिभ्यवेकिकानः ॥२॥

अयनिनखसो जातवेदा अथद् देवो रोचमाना महोभिः ।
आ नासत्योरुगाया रथेनमं यजाम्य नो यातमच्छ ॥१॥

पद्यते ४४

अनायनी अनिबद्धः कथायं न्यङ्कुत्तानोऽव पद्यते न ।
कथा याति स्वध्या को ददशं दिवः स्काभः समतः पाति नाकम् ॥५॥

MANDALA FOUR

5. Unextended, unbound, facing downwards, facing upwards, how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

SUKTA 14

1. Fire, the godhead has been revealed, the knower of all things born, fronting the dawns as they gleam with the greatness of their lustres; wide-moving, lords of the journey, come moving in their chariot towards this our sacrifice.

2. The creator Sun is lodged in his high Ray of intuition fashioning the light for the whole world; the Sun in his universal knowledge has filled earth and heaven and the mid-world with his rays.

3. The dawn bearing him has come with the Light, dawn vast and rich in her lustres, knowing all by her rays; the divine dawn awakening to the happy path is journeying in her well-yoked chariot.

4. May these horses and chariots, strong to bear, bring you both in the shining out of the dawn: for, here for you are the juices of the Wine for the drinking of the sweetness; O strong Ones, may you take rapture of them in this sacrifice.

5. Unextended, unbound, facing downwards, facing upwards how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

ते पुत्रं देवावहिबना कुमारं साहेदेव्यम् । दीर्घायुषं कृणोतन ॥१०॥

एष वा देवावहिबना कुमारः साहेदेव्यः । दीर्घायुर्त्तु सोमकः ॥१॥

उत त्या यजता देवी कुमारान् साहेदेव्यात् । ययता सद्य आ वदे ॥८॥

बोधयन्मा हेरिभ्यां कुमारः साहेदेव्यः । अचछा न ह्येन उदरम् ॥७॥

तमवन्तं न सोमसिमखं न दिवः शिशुम् । समुज्जयन्ते विवेदिषे ॥६॥

अस्य वा वीर ईवतोऽनरेणीत सत्यः । तिमज्जरभस्य मीळुह्यः ॥५॥

अयं यः सृज्यते पुरी देववाते समिधते । ह्युमाँ अभिमवदभ्यनः ॥४॥

परि बाजपतिः कविरनिनहेव्याभ्यकमीत् । दधत् रत्नानि दाशुषे ॥३॥

परि श्रिविष्यधवरं यात्यानी रथीरिव । आ देवेषु यथा दधत् ॥२॥

अग्निहेहिता नो अखरे बाजो सन् परि णीयते । देवो देवेषु यजियः ॥१॥

MANDALA FOUR

SUKTA 15

1. The Fire is our priest of the call in the pilgrim-sacrifice; he is led around as the horse, he is the god-head in the gods who is lord of the sacrifice.

2. The Fire goes thrice around the pilgrim-sacrifice and is like one driving a chariot, he founts our delight in the gods.

3. The Fire moves around the offerings, a seer, a master of the plenitudes and founts for the giver the ecstasies.

4. This is he who is kindled in the front in Srinjaya, son of Devavata, he is luminous and a destroyer of foes.

5. The mortal who is a hero can have mastery over the Fire in its march, the sharp-tusked bountiful Fire.

6. They make him bright from day to day like a conquering war-horse, like a shining babe of heaven.

7. When the prince, the son of Sahadeva, woke me with his two bay horses, though called towards him I was not ready to rise.

8. Even so, I took at once from the prince, the son of Sahadeva, those two sacred horses he gave.

9. O divine Riders, here before you is the prince Somaka, son of Sahadeva; long-lived may he be!

10. Even him the prince, the son of Sahadeva, O divine Riders, make long of life.

MANDALA FIVE

जनिष्ट हि जेन्मो अयं अङ्गो हिनो हिदेववेषो वनेषु ।
देवेदेवे सप्त रत्ना देवानोऽपि नहीता नि पसादा यजोयान् ॥५॥

अग्निमच्छा देवयतां सर्वासि चर्षणीव सूर्यं स चरन्ति ।
यदां सुवाते उपसा विक्ष्य देवतो वाजो जायते अयं अङ्गोय ॥४॥

यदां गणस्य रक्षानामजोऽग्निरङ्गो विचरिष्यति ॥
आदं दक्षिणा पृथ्वी वाजमन्युरागामाँवर्षो अथमज्जहि ॥३॥

अर्वाध ह्येता यज्याय देवानूवर्षो अग्निः सुमताः प्रतरत्यात् ।
समिद्धस्य खाददां वाजो महान् देवतमसो निरमोष ॥२॥

अर्वाधयतिः समिधा जनानां प्रति धेनुमिवायतीमवाप्तम् ।
यद्वा इव प्र ययामुजिह्वेताः प्र मानवः सिखते नाकमच्छ ॥१॥

इत् १

वृथगाविहिदो

अनेयम्

THE ATRIS

BUDHA AND GAVISHTHIRA

SUKTA 1

1. Fire is awake by the kindling of the peoples, he fronts the dawn that comes to him like a fostering milch-cow; like the mighty ones casting upward their branching his lustres spread towards heaven.

2. The priest of the call is awake for sacrifice to the gods, Fire with his right thinking has stood up high ablaze. The red-glowing mass of him is seen: a great god has been delivered out of the darkness.

3. When he put out the long cord of his troop, Fire in his purity reveals all by the pure herds of his rays; the goddess of understanding is yoked to her works, she supine he standing high, he has drunk from her breasts with his tongues of flame.

4. The minds of men who seek the godhead converge towards the flame even as their seeings converge in the sun; when two dawns of different forms give birth to this Fire the white Horse is born in front of the days.

5. He was born victorious in front of the days, established in established things, ruddy-bright in the woodlands of our pleasure; in house and house founding the seven ecstasies the Fire took up its session as a priest of the call strong for sacrifice.

आहं रथं भानुमी भानुमन्तमानं निष्ठं यजतेभिः समन्तम् ।
विद्वान् पृथोनामर्बुन्तन्निक्षेपेह देवान् देविस्त्वाय वक्षि ॥११॥

गुप्तं भरति क्षितयो यविष्ठं बलिमानं अन्तत ओत ईरात् ।
आ भानुदठस्य सुमतिं विचिकिष्टं ब्रूते ते अन्ते महि शम्भुं शङ्करम् ॥१०॥

प्र सखी अन्ते अत्युत्पन्नानां विद्युत्सं वाहतामी बभूव ।
ईदं यो वृण्वो विभावा प्रियो विद्यामन्ति यमनिर्गुणाम् ॥९॥

माज्जितो मृग्यते स्वे दमनाः कविप्रशस्ती अतिथिः शिवो नः ।
सहस्रशङ्खा वृषभस्तनूदोजा विधवा अन्ते सहसा प्राप्स्यन्तान् ॥८॥

प्र ण त्वं विप्रमववरेषु सार्धमग्निं होतारमीळते नमोभिः ।
आ यस्ततान् रोदसी ऋतेन नित्यं भजान् वाजिनं धृतेन ॥७॥

अग्निर्होता त्वदीदं यज्यायानृपस्य मयिः सुरमा उ लोक ।
युवा कविः पुरहितः ऋतवा धर्ता ऊष्टीनामर्त मध्य इष्टः ॥६॥

MANDALA FIVE

6. Strength has taken his seat as the priest of the offering mighty for sacrifice in the lap of the Mother, in that rapturous other world, the youth, the seer, manifold in his fixed knowledge, possessed of the Truth, the upholder of the peoples; in between too, is he kindled.

7. Men pray with their prostrations of surrender that illumined seer, who achieves perfection in the pilgrim-sacrifices, Fire, the priest of the call, for he has extended earth and heaven by the Truth, they rule bright with the Light the eternal Horse of power.

8. The purifier he is rubbed bright and pure, he who is proclaimed by the seers, one who is the dweller in his own house, and is our benignant guest; the bull of the thousand horns because thou hast the strength of That, O Fire, thou precededest in puissance all others.

9. At once thou goest forward, O Fire, and overpassest all others in whomsoever thou hast become manifest in all the glory of thy beauty; adorable, great of body, wide of light thou art the beloved guest of human beings.

10. To thee, O ever youthful Fire, all the worlds and their peoples bring the offering from near and from far; awake to that right-mindedness of man's happiest state: vast and great and happy is that peace of thee,¹ O Fire.

11. Today, O luminous one, mount the luminous whole-ness of thy car with the lords of sacrifice, thou knowest the wide mid-world with all its paths, bring here the gods to partake of our sacrifice.

¹ or, is thy house of refuge,

के मे मयंकं वि यवन्त गोमिन् येषां गोपा अरणावदत्स ।
य इं अग्राभूरव ते स्रजन्तवाजानि पश्य उप नविर्वाकित्वान् ॥५॥

क्षेत्रादपश्यं सनतवदन्तं सुमदं ययं न पुर शोभमानम् ।
न ता अग्राभूरवाजानि ह्येषः पलिकनीरिदं यवतयो भवन्ति ॥४॥

हिरण्यदन्तं शुचिबर्णमादात् क्षेत्रादपश्यमायुधा मिमानम् ।
ददानो अस्मा अमृतं विपुष्ववै किं मामानिद्राः कृणवन्मनुष्याः ॥३॥

कमेतं त्वं यवते कुमारं पेषी विभर्षि महिषी ज्ञानम् ।
पूर्वोहे गार्ग्यः शरदो ववर्षाऽपश्यं जातं यदसौ माता ॥२॥

कुमारं माता पृवतिः समृद्धं गृहे विभर्षि न ददाति पित्रे ।
अनीकमस्य न मिमज्जनासः पुरः पश्यन्ति निहितमरता ॥१॥

सूक्त २

कुमार आत्रेयो वृथो वा जारः

अवीचाम कवये स्रष्टा य ववी वन्दते वृषमाय वृणो ।
गविष्ठिरो नमसा स्तोममानी विवीव वृषमस्रष्टावमश्रुते ॥१२॥

MANDALA FIVE

12. To the seer, the understanding one, we have uttered the word of our adoration, to the Bull, the male; the Steadfast in Light has taken refuge in his laud as in a far-reaching mass of gold.

SUKTA 2

1. The young Mother carries the boy suppressed in the secret cavern and she gives him not to the father; his force is undiminished, men see him in front established inwardly in the movement.

2. Who is this boy, O young mother, whom thou carriest in thyself when thou art compressed into form, but when thou art vast thou hast given him birth? Through many years grew the child in the womb, I saw him born when the mother brought him forth.

3. I saw him in a distant field, one golden-tusked and pure-bright of hue shaping his weapons: to him I am giving immortality in my several parts and what shall they do to me who possess not Indra and have not the word?

4. In that field I saw ranging apart what seemed a happy herd in its many forms of beauty; none could seize on them, for he was born, even those of them who were grey with age became young again.

5. Who were they that divorced my strength from the herds of light? Against them there was no protector nor any fighter in this war. Let those who seized them release them back to me, he has become aware and is driving back to me my herds of vision.

एतं ते स्तोमं त्रिविजालं विप्रो रथं न धीरः स्वपा अतक्षम ।
यद्वेदाने प्रति त्वं देव देवाः स्ववर्चोरेण एना जयेम ॥१९॥

उत स्वानासो दिवि धन्वमनरितलामायुधा रक्षसे हेतवा उ ।
मदे विदस्य प्र खलित मामा न वरन्ते परिवापो अदेवोः ॥१०॥

वि ज्योतिषा बृहता आयधिनराविचित्रवानि ऊणते महित्वा ।
प्रादेवोमध्याः सहते कुरेवाः शिशोसे शूङ्गे रक्षसे विनिक्षे ॥१॥

हृषीकेशमनो अप हि मदेयः प्र से देवानां व्रजया उवाच ।
इन्द्रो विद्वो अगु हि त्वा ववक्ष तेनहेमन् अनृषाष्ट आनाम् ॥८॥

शूनविचरुषं निदितं सहजान् यूपामुञ्चो अशिमिष्ट हि धः ।
एवास्मदन्ते वि मूमिष पाशान् होतविचक्रिष्व इहे तं निषष्ट ॥७॥

वसं राजानं वसति जनानामरातयो नि दधुर्मन्त्रेषु ।
अष्टाध्यात्रेव तं सृजन्ति निदितारो निन्दासो मवन्ति ॥६॥

MANDALA FIVE

6. The hostile powers have hidden within in mortals the king of those who dwell in creatures in whom all creatures dwell; let the wisdom-words of Atri release him, let the binders themselves become the bound.

7. Shunahsepa too was bound to the thousandfold post of sacrifice, him didst thou release and he attained to calm¹; so do thou take thy seat here in us, O conscious knower, O priest of the call, and loose from us the cords of our bondage.

8. Mayst thou not grow wroth and depart from me: he who guards the law of working of the gods declared it to me; Indra knew and sought after and saw thee, and taught by him, O Fire, I have come to thee.

9. This Fire shines with the Vast Light and makes all things manifest by his greatness. He overpowers the workings of knowledge that are undivine and evil in their impulse, he sharpens his horns to gore the Rakshasa.

10. May the voices of the Fire be sharp weapons to slay the Rakshasa. In his ecstasy his angers break down, all the undivine obstructions that besiege us cannot hem him in.

11. O thou of the many births, I the sage, the thinker, the man of perfect works have fashioned for thee this laud like a chariot. If, indeed, O god, thou shouldst take an answering joy in it, by this we could conquer the waters that carry the light of the sun-world.

¹ or, he achieved the work;

तत्र शिष्याः सिद्धेति देव देवाः पुत्र दधाना अभव सपत्न ।
 द्वेतिरात्मनि सन्तुष्टौ नि षुद्धेर्द्वेरात्मनः तद्विज्ञः शीघ्रमाप्यः ॥१॥

तत्र शिष्ये मयूरी मलयान् दृष्ट्वा यत् तं जनिम वाहे विव्रम् ।
पदं पदं विवर्णितमसं निधापि तेन पाप्मि गृह्ये नाम गीतम् ॥ ३॥

त्वय्युमा भवति यत् कवीनां नाम स्वधावत् गच्छेत् विभाव ।
अजानि मित्रं सुखितं न गोमिमयुद्धं दधती समनसा कृणीषि ॥२॥

॥ ११ ॥

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॥२१॥ धर्म
 इति मया निरूपितं । अथ च ।
 इति मया निरूपितं । अथ च ।

MANDALA FIVE

12. The bull with the neck of might, whom no enemy can oppose, grows and comes driving from the foe the riches of knowledge. So have the immortals spoken to this Fire that he may work out peace for man when he prepares the sacred seat, work out peace for man when he brings the offering.

SUKTA 3

1. Thou art Varuna, O Fire, when thou art born, thou becomest Mitra when thou blazest high; in thee are all the gods, O son of force, thou art Indra for the mortal giver.

2. O holder of the self-law, thou becomest Aryaman when thou hearest the secret name of the Virgins; they reveal thee with the Rays as Mitra firmly founded when thou makest of one mind the Lord of the house and the Spouse.

3. For the glory of thee, O Rudra, the life-powers make bright thy birth into a richly manifold beauty. When that highest step¹ of Vishnu is founded within, thou guardest by it the secret name of the Ray-cows.

4. By the glory of thee who hast the true seeing, the gods hold a multiple completeness and taste² immortality; men take up their session with Fire, the priest of the call, aspiring, making a gift of the self-expression of the human being.

¹ or, in the supreme plane of the three

² or, touch

अव सृष्टिं पितरं योषि विद्वान् पुत्रो यस्ते सहस्रः सैन ऊहे ।
कदां विक्रित्वो अग्निं वक्षसे नोऽने कदा ऋतविद् यातयासे ॥९॥

त्वामस्या व्यूषि देव पूर्व ईदं ऊषवाता अयजन्त ईव्यः ।
संस्थे यदयन् ईयसे रयीणां देवो मतेर्वृष्टिर्मरिष्यमानः ॥८॥

यो न आगो अयनो भरत्यधीदधमधशसे दधान ।
जहो विक्रित्वो अभिशक्तिमैतानामानं यो नो मवयति ह्येन ॥७॥

वयमानं वनूयाम त्वोता वसूयवो द्रविषा वृष्यमानाः ।
वयं समयं विदधेववर्त्तं वयं राया सहस्रस्युत्र मर्तन् ॥६॥

न त्वद्वोता पूर्वो अने यजोयान् न काव्यः परो अस्ति स्वधावः ।
विशस्व यस्या अतिथियंवांसि स यज्ञेन वनवद् देव मर्तन् ॥५॥

MANDALA FIVE

5. There is none who precedes thee as priest of the call, O Fire, none mightier for sacrifice, there is none supreme over thee in the seer-wisdoms, O master of the self-law, and of whatsoever man thou becomest the guest conquers by sacrifice, O godhead, those who are mortals.

6. May we who seek the Riches win them by the offering, we guarded by thee and awakened, O Fire,—we in the clash of the battle, in our discoveries of knowledge through days, we by the Treasure overcome mortal men, O son of force.

7. He who brings sin and transgression upon us, on him who gives expression to evil, on himself may there be put that evil; O thou who art conscious, slay this hostile assault, O Fire, even him who oppresses us with the duality.¹

8. Thee in the dawning of this night, O godhead, the ancients made their messenger and gave sacrifice with their oblations; for thou art the godhead kindled by mortals who have the light² and thou travellest to the House of the Treasures.

9. Rescue thy father, in thy knowledge keep him safe, thy father who becomes thy son and bears thee, O son of force. O conscious knower, when wilt thou look upon us? When with thy Truth-Consciousness wilt thou set us to our journey?

¹ The division, or the twofoldness of the nature divided between good and evil.

² or, the riches

विद्यां कविं विरपतिं मानुषीणां शूचिं पावकं पुनर्पुनर्मनिम् ।
नि हेतारं विरवविदं दक्षिणं स देवेषु वनने वायसी ॥३॥

हेत्यावाळिनरजरः पिता नो विरुविभावा सुदृशीको अस्मै ।
सुगाहेपत्याः समिषो दिदीह्यस्मद्रथक् स मिमोहि श्रवसि ॥२॥

त्वामने वसुपतिं वसुनामसि य मन्दे अखरेषु राजने ।
त्वया राजं राजयन्तो जयेमांसि व्याम पुन्युतोमन्त्यनिम् ॥१॥

अष्टमः ४

इमे यामासस्त्वद्विद्राग्यवन् वसवे वा तदिदानीं अवाचि ।
नाह्यममिनररिमिशस्तये नो न रीषते वावधानः परा दाते ॥१२॥

रवमङ्गा जितारं पविठ विरवपत्याने दुरितानि पथि ।
स्तेना अदभ्यन् रिपवो जनासीञ्जालकेना वृजिना अभवन् ॥११॥

अरिं नाम वन्दमानो दधाति पिता वसो यदि तज्जोषयासे ।
कुविद् देवस्य सहसा वकानः सुनममनिनवनने वावधानः ॥१०॥

MANDALA FIVE

10. The father adores and establishes the mighty name because thou, O shining one, bringest him to accept and take pleasure in it; once and again, the Fire increases and desiring the bliss of the godhead he conquers it by force.

11. O youthful god, thou, indeed, carriest safe thy adorer beyond all stumblings, O Fire; for the hostile beings are seen, the thieves, even they who know not the light of intuitive knowledge and turn to crookedness.

12. These journeys have turned towards thee, that evil in us has been declared to the Shining One, O this Fire as he grows will not deliver us to the assailant and the hurter.

SUKTA 4

1. O Fire, O king, towards thee the Wealth-master of the riches I turn and delight in thee in the pilgrim-sacrifice; replenishing thee may we conquer the plenitude, may we overcome the battle-hosts of mortals.

2. The ageless Fire that carries the offering is the father of us, he in us is pervasive in his being, extended in light, perfect in vision. Accomplished in the works of the master of the house blaze out thy forces, form and turn towards us thy inspirations.

3. The seer, the master of men, lord of the human peoples, Fire, pure and purifying with its back of light set within you as the omniscient priest of the call; he shall win our desirable things in the godheads.

यत्त्वा ह्येवा कीर्त्तिना मन्मथानोऽमृतं मर्यां जोहोति ।
जातवेदी यज्ञो अस्मात्तु धृतिं प्रजामिभरन्तं अमृतवमश्चाम् ॥१०॥

विश्वानि नो दुर्गाहो जातवेदः सिन्धुं न नावा दूरितानि पृथ ।
अन अत्रिवशमसा गणानोऽस्माकं बोधयिषता तनूनाम् ॥९॥

अस्माकमाने अथरं जूपस्व सहस्रः सूनो विषधस्व देधम् ।
वयं देवेषु सुकृतः स्याम दाम्ना नस्त्रिवक्त्रेण पाहि ॥८॥

वयं ते अन उक्थोवधेम वयं देव्यः पावक भद्रादे ।
अस्मे रथि विश्ववारं समिन्वास्मे विश्वानि धृतिष्णानि धृति ॥७॥

वधेन दस्यं प्र हि वातयस्व वयः ऊषधानस्तन्वे स्वाधे ।
पृथिष्य यत् सदसस्तुत्र देवान् त्वां अने पाहि नमस वाजे अस्मान् ॥६॥

वृष्टौ दमना अतिथिर्दुरीण इमं नो यशस्य पाहि विद्वान् ।
विश्वो अने अभिषुजो विद्वत्या शश्वतामा भरा भोजनानि ॥५॥

जुषस्वान्न इळया सजीषा यत्मानो रश्मिभिः सूर्यस्य ।
जुषस्व नः समिधं जातवेद आ च देवान् देविरष्टाय वसिष्ठ ॥४॥

MANDALA FIVE

4. Of one mind with the goddess of revelation take pleasure in us, O Fire, labouring with the rays of the sun; accept with pleasure our fuel, O knower of all things born, and bring the gods to us to partake of our sacrifice.

5. A cherished guest domiciled in our gated house come to this sacrifice of ours as the knower; O Fire, slaying all who assail us bring to us the enjoyments of those who make themselves the enemy.

6. Drive away from us the Destroyer with thy stroke making free space for thy own body; when thou carriest the gods over safe, O son of force, us, O Fire, strongest godhead, guard in the plenitude.

7. O Fire, may we worship thee with our words, thee with our offerings, O purifier, O happy light; into us bring the treasure in which are all desirable things, in us establish substance of every kind of riches.

8. Accept our pilgrim-sacrifice, O Fire, accept, O son of force, O holder of the triple world of thy session, our offering. May we be doers of good deeds before the godheads, protect us with a triple armour of peace.

9. O knower of all things born, carry us through all difficult passages, through all calamities as a ship over the ocean. O Fire, voiced by us with our obeisance even as did Atri, awake and be the guardian of our bodies.

10. I think of thee with a heart that is thy bard and mortal I call to thee immortal; O knower of all things born, establish the glory in us, by the children of my works, O Fire, may I win immortality.

वातस्य पतनशीलित्वा देव्या होतारा मनुष्यः । इमं नो यक्षमा गतम् ॥७॥

सुप्रतीके वयोवधा यज्ञे ऋतस्य सातरा । दोषामुषासमीपहै ॥६॥

देवीर्हिरि वि अयव सुप्रायणा न अतये । प्र यक्षं पणीतन ॥५॥

ऊर्ध्वादा वि प्रयस्वाऽन्यर्का अनूषत । यवा नः शूय सातये ॥४॥

देवितो अमन आ वहेन्द्रं विजगिषहे प्रियम् । सुखं रथमिच्छते ॥३॥

नराशंसः सुषूदतीमं यक्षमदाभ्यः । कविर्हि मधुहस्त्यः ॥२॥

सुसमिद्धाय शोचिषे धृतं तीक्ष्णं जुहोतन । अमनये जातवेदसे ॥१॥

५

यस्मै त्वं सुकृते जातवेद उ लोकमाने कृणवः स्थानम् ।
अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रथि नशते स्वस्ति ॥११॥

MANDALA FIVE

11. The doer of great deeds for whom thou shalt make that happy other world, O knower of all things born, reaches in peace a wealth in which are the Horses of swiftness, the Ray-Cows, the Son, the Heroes.

SUKTA 5

1. On the high-kindled flame pour as offering a poignant clarity, to Fire, the knower of all things born.

2. The spokesman of the godhead, the inviolable hastens the sacrifice on its way, for this is the seer who comes with the wine of sweetness in his hands.

3. O Fire, we have sought thee with our adoration, bring hither Indra the rich in light, the beloved with his happy chariots to protect us.

4. Spread wide, O seat, soft as wool the songs of illuminations sound high; O bright one, be with us for the conquest.

5. Swing wide, O divine doors; be easy of approach that you may be our guard: lead further further and fill full our sacrifice.

6. Dawn and night we seek with desire the two mighty Mothers of the Truth with their fair front to us who increase our being's space.

7. O worshipped twain, O divine priests of man's call, arrive on the path of the wind to this our sacrifice.

सो अग्निर्गो वसुगो स यमायन्ति धेनुवः ।
समवन्तो रघुदेवः स सुजातासः सुर्य देव स्तोत्रम् आ भर ॥२॥

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनुवः ।
अस्तमवन्त आरावोस्तं नित्यासो वाजिन देव स्तोत्रम् आ भर ॥१॥

सप्तमं ६

स्वाहेतानय वरेणाय स्वाहेन्द्राय मरुद्भ्यः । स्वाहे देवभ्यो देविः ॥११॥

यत्र वेदय वनस्पते देवानां गृहेण नामानि । तत्र देव्यानि नामय ॥१०॥

शिवस्त्वष्टरिहो गहि विभुः पौष उत त्मना । यज्ञेयज्ञे न उदव ॥९॥

इळा सरस्वती मही तिलो देवीमयीभूवः । बहिः सोऽन्ववलिखः ॥८॥

MANDALA FIVE

8. May Ila, Saraswati, and Mahi,¹ the three goddesses who create the bliss sit on the sacred seat, they who never err.

9. O maker of forms, hither benignant arrive all-pervading in thy fostering to us and in thyself; in sacrifice on sacrifice us upward guard.

10. O Tree,² there where thou knowest the secret names of the gods make rich our offerings.

11. Swaha to the Fire and to Varuna, Swaha to Indra and the Life-powers, Swaha to the gods be our offering.

SUKTA 6

1. I meditate on the Fire who is the dweller in things,³ to whom the milch-cows go as to their home, to their home the swift war-horses, to their home the eternal steeds of swiftness.⁴ Bring to those who laud thee the force of thy impulse.

2. This is the Fire who is the dweller in things voiced by me, in whom meet the milch cows, and in him the swift galloping war-horses and in him the illuminates who have come to the perfect birth. Bring to those who laud thee the force of thy impulse.

¹ Ila, goddess of revelation; Saraswati, goddess of inspiration; Mahi, goddess of the Vast Truth, Mahas or *ṛtam bṛhat*.

² or, O master of delight,

³ or, who is the Shining One,

⁴ or, steeds of the plenitude.

नवा नो अग्न आ भर स्तोत्र्यः सुक्षितीरिषः ।
ते त्याम य आनूचस्त्वार्द्धतापो वसेदम इषं स्तोत्र्य आ भर ॥८॥

तव त्वे अग्न अर्चयो महि वाधन्त वाजिनः ।
ये पत्वाभिः शकानां वजा भूरन्त गोनामिषं स्तोत्र्य आ भर ॥९॥

गो त्वे अग्नयोऽग्निनृ विरुवं पुष्टानि वायुम् ।
ते हिंविरे न इतिवरे न इषय्यन्त्यानृषमिषं स्तोत्र्य आ भर ॥१०॥

आ ते अग्न इधोमहि द्रुमः शुकस्य गोविषस्यते ।
सुवचन्द्र दत्त विरयते इधवाद् गुप्तं ह्येत इषं स्तोत्र्य आ भर ॥११॥

आ ते अग्न इधोमहि द्युमन्तं देवाजसम् ।
यद् इत्या ते पनीयसो सप्तिद् दीदयति शवीषं स्तोत्र्य आ भर ॥१२॥

अग्निर्हि वाजिनं विशे ददाति विरुववर्षाभिः ।
अग्नी राधे स्वाभुवं स प्रीतो याति वायमिषं स्तोत्र्य आ भर ॥१३॥

MANDALA FIVE

3. The all-seeing Fire gives the steed of the plenitude to man, Fire the horse that comes swiftly to him for the riches; when he is pleased he journeys to the desirable good. Bring to those who laud thee the force of thy impulse.

4. O Fire, we kindle thy luminous and ageless flame; when the fuel of thee becomes more effective in its labour, it blazes up in heaven. Bring to those who laud thee the force of thy impulse.

5. O Fire, O Master of the brilliant Light, the offering is cast to thee with the word of illumination, O bearer of the offering, O master of the creature, achiever of works, O delightful flame. Bring to those who laud thee the force of thy impulse.

6. In thy fires those greater fires of thee nurse every desirable good; they, they race, they run, they drive on in their impulse without a break. Bring to those who laud thee the force of thy impulse.

7. O Fire, those rays of thine, thy steeds of plenitude greaten the Vast; they gallop with tramlings of their hooves to the pens of the ray-cows. Bring to those who laud thee the force of thy impulse.

8. Bring to us who laud thee, O Fire, new impelling forces that lead to happy worlds; may we be of those who with thee for their messenger sing the hymn of illumination in home and home. Bring to those who laud thee the force of thy impulse.

सं यद्विषा वनामहे सं देव्या मानिषाणाम् ।
उत धूमन्त्य शवस ऋत्स्य रदिममा ददे ॥ ३॥

सं वः सत्यवचमिषं स्तोमं वागनय ।
वर्षिष्येति शिवो नामां गौ नञ् सहेचते ॥१॥

१००१॥ २५ ॥ आ ॥ म ॥ ॥ १००१॥

MANDALA FIVE

9. O delightful Flame, thou turnest both the ladles of the streaming clarity towards thy mouth; then mayst thou carry us high beyond in the utterances, O Master of might. Bring to those who laud thee the force of thy impulse.

10. Thus have they driven and controlled the Fire without a break by their words and their sacrifices; may he found in us the perfect hero-might and the perfect power of the Horse. Bring to those who laud thee the force of thy impulse.

SUKTA 7

1. O comrades, in you an integral force and complete laud to Fire the most powerful among the peoples, to the mighty child of energy.

2. Whom wheresoever they come into contact with, him men who have the power rapturously set alight in this house of man and all beings born strive to bring to birth.

3. Whenso we win completely the impulsions of force, completely the offerings human beings must give, then he gathers to himself the Ray of the light and the might and the Truth.

4. Yea, he creates the light of intuition even for one who is far off in the night, the purifying and imperishable Fire ravages the trees of the forest.

॥ १०६ ॥ आदत्तं अप्पलत्तिः साम्बिदादं दत्तं नः साम्बिदानं ॥ १०६ ॥

॥ १६ ॥

[illegible]

स हि मा धर्माध्वन दाना न दाना पयः ।
हिरण्यमयः शीघ्रदधर्ममन्दविषः ॥१०॥

युं मन्युः पुंसेत्यद्वै विददं विदोवस्य आयसं ।
 प्र स्वादनं पिपेनमस्तनानि विदोयवे ॥६॥

अथ तेन यत्न्य वैषण्य स्वैर पात्राण्य ज्ञातानि ।
अमीमाहे स्वर्गान्य ममा पठेव कवेः ॥५॥

MANDALA FIVE

5. When in his service men cast down their sweat on the paths, they ascend to a self-born ground as if to wide levels.

6. Him mortal man must come to know as one who holds the multitude of his desires so that he may establish in him all; he moves towards the sweet taste of the draughts of the wine and to the building of the house for man.

7. Pure and bright, verily, is he and he tears our desert dwelling place,¹ like a beast who tears, a Beast with golden beard and tusks of bright purity, he is like a smith whose force is unafflicted by the heat of the Fire.

8. Yes, he is pure and bright and he is as one whose axe is like an eater and ever enters deeper; with a happy delivery his mother bore him, for he is an achiever of the work and wins enjoyment of the bliss.

9. O Fire, to whom is poured the running stream of the offering of light the man who is a happy ground for establishing thee,—in such mortals found the light, and the inspiration and the knowledge.

10. Even so, irresistible born, I receive the force of mind, the cow of vision given by thee. O Fire, then may Atri overcome the destroyers who satisfy thee not, may he overcome forces and men.

¹ or, the solid ground on which we dwell,

रामाने पुरेष्पे विरोविरो वयो दधामि प्रलया पुरेष्टे ।
पुरेष्पया सहसा वि राजसि विविधः सा ते विविधायाम् नाथे ॥५॥

रामाने धर्मासि विरोवयो वयं गीर्माणां नमसोप सेदम् ।
स नो जेषस्व समिधानो अङ्गारो देवो मत्स्य यशसा सुदीर्घिभः ॥४॥

रामाने मानुषीरेळते विरो देवाविदं विविधं रत्नधातमम् ।
गृहे सन्तं सुभा विरोवदंते पुरिषवणसं सुयजं धर्मायम् ॥३॥

रामाने अतिथिं पूष्टं विशः शोचिवकोशं गृहेपतिं नि धेदिरे ।
वृद्धेकेतुं पुरेष्पं धनस्युतं सुशामिणं स्ववसं जरेष्टिभम् ॥२॥

रामाने ऋतायवः समीधरे प्रन्तं प्रन्तास ऊतये सहैस्तेव ।
पुरेवदं यजतं विरोवधायसं दमनसं गृहेपतिं वरेष्पम् ॥१॥

MANDALA FIVE

SUKTA 8

1. O Fire, created by our force, thee the Ancient one, the ancient seekers of Truth, set blazing for their guard the master of sacrifice with his many delights who establishes all, Fire who dwells in the house, master of the house, the supremely desirable.

2. Thee, O Fire, men seated within as the ancient guest, the master of the house with his tresses of light,—vast is his intuition, many are his forms, he brings out the riches, he is a giver of perfect peace and protection and a destroyer of the foe.

3. Thee the human people pray, O Fire, who knowest the word of invocation, who hast the just discernment, who art strongest to found the ecstasy,—thee who dwellest in the secret cave, O happy Flame, and hast the vision of all things, the perfect sacrificer with the multitude of thy voices and the glory and beauty of thy light.

4. Thee, O Fire, who upholdest all things in every way we voicing thee with our words have approached with obeisance; so do thou accept us, O Angiras, a godhead kindled by the glory of a mortal and by his high illuminings.

5. O Fire, thou takest many forms for man and man and thou foundest for him his growth as of old, O thou lauded by many voices; many are the things on which thou feedest and thou illuminest them all with thy force, and none can do violence to the fury of thy blaze when thou blazest up in thy might.

उत स्म दुर्गभीषसे पुत्रो न विप्रियाम् ।
पुत्रे यो दध्यासि वनाडने पश्यते यवसे ॥४॥

उत स्म यं विप्रिं यथा नव जनिष्यताम् ।
धर्तरि मानुषीणां विशामासिन स्वधरम् ॥५॥

अग्निहोत्रा दास्वतः क्षयस्य वृक्षवर्हिषः ।
सं यज्ञासद्वररतिं यं सं वाजासः श्वत्सवः ॥६॥

वामाने हविमन्तो देवं मर्तिसं हृषते ।
मन्ये त्वा जातवेदसं स देव्या वक्ष्यामिषम् ॥७॥

१ मृत

वामाने प्रदिश आहूतं धर्मैः सुन्नायवः सुप्रमथा समीधरे ।
स वावृथान ओषधीमवसिन्नोऽसि जघासि पाथिवा वि विठसे ॥८॥

वामाने समिधानं प्रविष्ट्य देवा हूतं चक्रिरे हव्यवाहेनम् ।
उरुजघसं धृतयोनिमाहूतं तेषां वक्ष्येद्विधरे चोदयन्मति ॥९॥

MANDALA FIVE

6. Thee, O youthful Fire, in thy high kindling the gods have made a messenger and a carrier of the offerings; thee of whom light is the native seat and wide are the spaces through which thou movest, they have set when thou hast received the offerings as a keen burning eye that urges the thought.

7. Thee, O Fire, fed with offerings of light from the higher heaven¹ the seekers of bliss kindled with an entire kindling, so now growing on the herbs to thy full might thou spreadest over wide earth-spaces.

SUKTA 9

1. Thee, O Fire, men bringing offerings pray, mortals the godhead; I meditate on thee as the knower of all things born and as such thou carriest our offerings without a break.

2. Fire is the priest of the call in the house of the giver who has plucked the grass for the seat of sacrifice and in him our sacrifices meet and our plenitudes of inspired knowledge.

3. Verily, the two tinders have brought to birth as if new-born infant Fire who does aright the pilgrim-sacrifice, to be the upholder of the human beings.

4. Verily, thou art hard to seize like a son of crookednesses; many are the trees of the forest thou consumest, O Fire, like a beast in his pasture.

¹ or, from of old; or, the ancient seekers of bliss

ये अने चन्द ते निरः शुभमन्त्रवराधसः ।
शुभेभिः शुभिणी नरो विवर्धये यथा वदेत् सुकीर्तवार्धलि तमना ॥४॥

त्वं नो अम एषां मयं पुष्टि च वधम् ।
ये स्तोत्रेभिः प्र सुन्दरो नरो मयान्मानयः ॥५॥

त्वं नो अने अदभुत कृपा वधस्य महिना ।
त्वं असुधमावहेत् कृपा मित्रो न यत्रियः ॥६॥

अने अलिङ्गमा अर शुभमन्त्रमधिमिणी ।
प्र नो राधा परीणसा रति वज्राय प्रथामे ॥७॥

४०

तं नो अने अमी नरो रधि सहस्व आ अर ।
स क्षेपयत् स पौषयद् भुवद् वाजस्य सातय उर्वधि पुरुष नो वधे ॥८॥

तवाहमन अनिभिमन्त्रस्य च प्रवर्त्तिभिः ।
हेषायुर्वो न कृतिना गुयमि मन्त्रानाम् ॥९॥

अथ स्म प्रस्थावयः सन्धक् संयन्ति धूमनः ।
प्रदीपद्वे विनो दिव्युष्मातेव धूमनि विशीले ध्यातरो यथा ॥१०॥

MANDALA FIVE

5. Now, verily, his rays with their smoke meet perfectly together when Trita, the triple one, blows upon him in heaven like a smelter, it is as if in the smelter that he whets his flame.

6. I by thy guardings, O Fire, and by thy utterances as the friend—like men beset by hostile powers so may we pass beyond the stumbling-places of mortals.

7. O forceful Fire, bring to us, to men, the treasure; may he cast his shafts, may he foster us, may he be with us for the conquest of the plenitude. Be with us in our battles that we may grow.

SUKTA 10

1. O Fire, bring to us a light full of energy, O unseizable Ray; for us by thy opulence pervading on every side cut out in our front a path to the plenitude.

2. O Fire, O Wonderful, come to us with thy will and the growth of the judgment; in thee the sacrificial Friend, achiever of the work can climb to almightiness.

3. Increase for us, O Fire, the acquisition and the growth of these who are men that are illuminates and by their laudings of thee have attained to the plenitudes of the riches,—

4. who, O delightful Fire, have achieved the power of the horse and make beautiful their words of thee, strong men with their strength whose is the Vast that is greater even than heaven, for in them that glory by itself awakes.

असंमदो जायसे माजो: औविमंज: कविचदितोको विवस्वत: ।
 पतेन त्वावधायमान आहुत धूमसे केतुरभवद दिवि श्रित: ॥३॥

यसस्य कृतं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्य स पिधरे ।
 इन्द्रो देवै: सरथं स बहिषि सीदधि होता यजथाय सुजु: ॥२॥

जनस्य गोपा अजानद जागविरग्नि: सुदक्ष: सुविताय नमसे ।
 धनप्रतीको बहेता दिवस्पर्शा धूमदं वि भाति भरतेभ्य: औषि: ॥१॥

सप्तम ११

त्वं नो आने अग्निर: स्तुत: स्तवान आ भर ।
 होतविवासाहे रथि स्तोत्रेभ्य: स्तवसे च न उतैषि एतं नो वृषे ॥७॥

नू नो अग्न ऊतये सबाधसदच रातये ।
 अस्माकासदच सूरयो विदवा आशास्तरोषणि ॥६॥

तव त्वे अगने अर्चयो भोजन्तो यन्ति धनूया ।
 परिजमानो न विद्युत: स्वानो रथो न बाजयु: ॥५॥

MANDALA FIVE

5. These are those flaming rays of thine, O Fire, and they go blazing and violent, like lightnings that run over all quarters, like the voice of a chariot seeking the plenitude.

6. Soon, O Fire, may alike those of us who are opposed and obstructed attain to protection and the giving of the riches and our illuminates break through all directions and beyond.

7. Thou, O Fire, O Angiras, after and during the laud bring to us riches of a far-reaching force, O priest of the call, for those who laud thee and for our further laud. Be with us in our battles that we may grow.

SUKTA 11

1. Fire the guardian of men has been born, wakeful and discerning for a new happy journey; luminous is his front and with his heaven-touching vast he shines out full of light and brilliant in his purity for the Bringers.

2. Fire the supreme intuition of the sacrifice, the representative priest, men have kindled high in the triple world of his session; let him come in one chariot with Indra and the gods and take his seat on the sacred grass, the priest of the call, strong in will to sacrifice.

3. Unoppressed thou art born brilliant-pure from the mothers twain, a rapturous priest of the call thou hast risen up from the sun; they have increased thee with the offering of light, O Fire, fed with the oblation and thy smoke has become a ray of intuition lodged in heaven.

कथा नी अमन अतयवनेन भुवा नवेदा उवयस्य नयः ।
वेदा से देव अरुपा अनेना नाहे पति सनिवृत्त्य रायः ॥३॥

अतं विकितव अतमिवाविकितयतस्य धारा अतं तेषि पूर्वः ।
नाहे पातं सहसा न द्वेयन अतं सपान्यवस्य वृणः ॥२॥

प्रानय वहेतं यजियाय अतस्य वृण अमराय मम ।
धतं न यव आस्य सुपतं गिरं भरे वषमाय प्रतीचीमे ॥१॥

सुक्ते १२

वामाने अङ्गिरसा गृहो हितमन्वविन्दच्छिष्याणं वनेवने ।
स जायसे मध्यमानः सहो महते त्वामाहुः सहसस्युजमाङ्गिरः ॥६॥

वृष्येदमाने मधुमत्तमं ववत्पुत्र्य मनीषा इयमस्ति शं हृदे ।
त्वां गिरः सितधूमिवावावनीमहेरीरा पूष्णिन आवसा वधयन्ति व ॥५॥

अग्निर्नो यजमप वेत् साध्याङ्गिन नरो वि भरन्ते गृहेगृहे ।
अग्निर्द्वौ असवद्व्यवाहेनोङ्गिन वृणाता वृणते कविक्कुम्भे ॥४॥

MANDALA FIVE

4. May the Fire come to our sacrifice with power to accomplish, men carry the Fire severally in house and house; the Fire has become the messenger and carrier of our offering; when men accept the Fire it is the seer-will that they accept.

5. For thee, O Fire, this word most full of the honey-sweetness, for thee this Thinking, let it be a happiness to thy heart; thee our words fill with force as the great rivers fill the sea and make thee grow.

6. Thee, O Fire, the Angiras sought and found hidden in the secrecy lodging in tree and tree; by our pressure on thee thou art born a mighty force, the Son of force they call thee, O Angiras!

SUKTA 12

1. To Fire, the vast sacrificial flame, to the Bull of the Truth, to the mighty lord I bring my thought as if the offering of light in the sacrifice, purified in the mouth I bring the word turned to meet him for the master of the herds.

2. O thou conscious of the Truth, of the Truth alone be conscious, cut out in succession many streams of the Truth; I know not how to travel by force or by division to the Truth of the shining lord.

3. By what thought of ours seeking the Truth by the Truth shalt thou become for us, O Fire, a new discoverer of the word? The god who is guardian of the order and laws of the Truth knows me but I know him not, the master of the conquering riches.

त्वमानं सप्रथा असि ज्वाले होला वरेण्यः । त्वया यज्ञं वि तन्वते ॥४॥

अग्निर्जुषत नो गिरौ होला यो मानुषेवा । स यक्षदे दैव्यं जन्म ॥३॥

आनः स्तोमं मनोमहे सिधमस्य दिविस्पृशः । देवस्य द्रविणस्त्यवः ॥२॥

अर्चनस्तत्त्वा देवामहेऽर्चन्तः समिधीमहि । आनो अर्चन्त ऊतये ॥१॥

सुक्त १३

यस्ते आनो नमसा यज्ञमीदं ऋतं स पात्यक्षस्त्य वृणः ।
तस्य क्षयः पृथुरा साधुरेव प्रसखीणस्त्य नहुषस्त्य शेषः ॥६॥

सर्वान्स्ते विष्णा आन एते दिवासाः सन्तो अग्निवा अमृतम् ।
अध्वर्युत त्वयसेते वचोभिर्ऋज्यते वैजानानि ब्रुवन्तः ॥५॥

के ते आनो रिपवे वन्दनासः के पायवः सनिषन्त शुम्भन्तः ।
के धासिमानो अनन्तस्य पानि क आसन्तो वचसः सन्ति गोपाः ॥४॥

MANDALA FIVE

4. O Fire, who are these that are binders of the Adversary, who are the guardians, the luminous ones that shall possess and conquer? who keep the foundation of the Falsehood, O Fire? who are the guardians of the untrue Word?

5. These were thy comrades, O Fire, who have turned away from thee, they were benignant and have become malign; they have done violence to themselves by their words speaking crooked things to the seeker after straightness.

6. But he, O Fire, who desires with obeisance the sacrifice, guards the Truth of the luminous lord; let there come to him his wide and perfect habitation, the last state of man as he advances on his journey.

SUKTA 13

1. Singing the word of illumination we call to thee, singing the word of illumination we kindle, singing the word of illumination, O Fire, that thou mayst be our guard.

2. Seekers of the riches we meditate today the all-achieving laud of the divine, heaven-touching Fire.

3. May Fire accept our words, he who is the priest of the call in men; may he sacrifice to the divine kind.

4. Great is thy wideness, O Fire, our priest of the call, beloved and supremely desirable; by thee men carry out the sacrifice.

अग्निं धृतेन वाचैर्युः स्तोमोमिषिब्रह्मवर्षाणिम् ।
स्वावीमिषवर्षस्त्वयिभ्यः ॥६॥

अग्निमसीद्धेन्यं कविं धृतापूठं सधृत ।
वेष्टि सै शृणुवद्भवम् ॥५॥

अग्निमज्जितो अरोचत एतन् वस्यञ्ज्यानिषा तमः ।
अविन्दवै गा अपः स्वः ॥४॥

तं हि शशवन्त ईळते स्रुवा देवं धृतदधृता ।
अग्निं देव्याय वोळ्हेवै ॥३॥

तमवरेव्यीळते देवं मर्ता अमर्त्यम् ।
यजिष्ठं मानुषे जने ॥२॥

अग्निं स्तोमेन बोधय सांस्रधानो अमर्त्यम् ।
देव्या देवेषु नो वधवै ॥१॥

सुक्ते १४

आने नोमिरां इव देवास्त्विषं परिभूरसि ।
आ राधविब्रममञ्जसे ॥६॥

त्वामाने वाजसातमं विधा वधानि सुष्टुतम् ।
स नो राख सुवीर्यम् ॥५॥

MANDALA FIVE

5. Thee high-lauded, O Fire, the strong conqueror of the plenitudes, the illumined wise increase; so do thou give us the gift of a complete hero-might.

6. As the rim of a wheel the spokes, so dost thou encompass the gods; thou shalt arrange for us our rich achievement.

SUKTA 14

1. Awake by the laud the Fire, let the immortal be kindled and let him set our offerings in the godheads.

2. Him they pray in the pilgrim-sacrifices, mortals the divine and immortal who is strong for sacrifice in human kind.

3. Him, the divine Fire, the perpetual generations pray with the ladle dripping the clarity for the carrying of their offerings.

4. Fire at his birth has shone out slaying the destroyers, darkness by the light, he found the Ray-Cows, the Waters, the Sun-World.

5. Serve Fire the supremely desirable, the seer with his back of Light; may he come, may he hear my call.

6. The Fire they have made to grow by the light, the all-seeing by their lauds that place rightly the thought, that seek for the word.

वाजो न ते शवसत्पाज्वन्तमूढं दोषं अकणं देव रायः ।
पदं न तामुर्हिहो दधानो महो राये विरयथाविजमस्यः ॥५॥

मातेव पदं अरसे पप्रथानो जनंजनं धायसे वक्षसे व ।
वयोवयो जारसे पदं दधानः परि त्मना विषुक्कपो जिगासि ॥६॥

अहोयुवस्तन्वस्तन्वते वि वयो महद्वं दुष्टरं पूषाय ।
स संवतो नवजातस्त्वुपयान् सिद्धे न ऋद्धिमाभतः परि छुः ॥७॥

ऋतेन ऋतं अकणं धारयन्त यज्ञस्य शोके परसे व्योमन् ।
दिवो धमन् अकणं सेवृषो नृञ्जातैरजानां अग्निं ये ननयुः ॥८॥

प्र वेधसे कवये वेद्याय निरं अरे यशसे पूषाय ।
ध्वानप्रसन्नो अमरुः मुञ्जोवा रायो धर्ता अकणो वरवो अग्निः ॥९॥

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MANDALA FIVE

SUKTA 15

1. I bring my word to the creator and seer, him whom we must know, the glorious, the ancient one; Fire the Mighty One seated in the light, full of bliss, the holder of the Treasure, the continent of the Riches.

2. By the Truth they held the Truth that holds all, in the might of the sacrifice, in the supreme ether, they who reached the gods seated in the law that is the upholder of heaven, reached by the godheads born the unborn.

3. They weave bodies that reject evil, they weave a vast expansion hard to cross for the ancient one; he new-born can cross through the regions¹ though they stand around him as around an angry lion.

4. When growing wide thou bearest like a mother birth after birth for firm foundation, for vision, when thou holdest and wearest out manifestation after manifestation, taking many forms thou encompassed all things with thyself.

5. May thy plenitude guard the last limit of thy force, the wide continent of the riches that milks out its abundance, O godhead: like a thief thou holdest in the secrecy that plane, awakening him to the consciousness of the great riches thou hast rescued Atri.

¹ or, breaks through his converging hunters

आ यज्ञेदेव मय इत्या तथ्यासमन्तये ।
अग्निं कृते स्वध्वरे पूरयेत्तिलोवावसे ॥१॥

सूक्त १७

तू न एहि वायमानं गणान आ भर ।
ये वयं ये च सुरयः स्वस्ति वासहे सद्योर्विष पूतु नो वयं ॥५॥

अथा ह्यन एषां सुवीर्यस्य महेता ।
तमिन् यज्ञे न रोवसी परि अवा बभूवुः ॥४॥

अस्य स्तोमं सघोनः सख्यं वृद्धयोर्विषः ।
विदवा यस्मिन् विविक्वाण समयं शुभममादधुः ॥३॥

स हि शुभिवर्जानां होता वसन्त बाह्वीः ।
वि देव्यमग्निनरागुणभगा न वारमृषाति ॥२॥

वृद्धे वयो हि आनवेऽर्वा देवायानये ।
यं मित्रं न प्रशस्तिमिमांसी दाधरे पुरः ॥१॥

सूक्त १८

MANDALA FIVE

SUKTA 16

1. Create by the illumining word a wide expansion for the Light, for the divine Fire, whom mortals by their proclaimings of him set in their front as Mitra the friend.

2. He is men's priest of the call who by his illuminations carries in his two arms of the Understanding the offerings wholly in a continuous order; as Bhaga, the enjoyer, he reaches our desirable good.

3. In the lauding of this master of plenty, in his friendship as his light grows, for all things are in this Fire of the many voices, men have founded their strength in him, the Noble One.

4. Now, indeed, O Fire, these have reached a plenitude of heroic strength, around him as around one mighty, earth and heaven have become an inspired knowledge.

5. Now, voiced by our word, come to us and bring to us our desirable good; we here and the illumined seers, let us together found our blissful state. And do thou be with us in our battles that we may grow.

SUKTA 17

1. Mortal man should pray thee, O god, by the sacrifices because thou hast the right strength for his guard; when well-done is the pilgrim-sacrifice man must pray the Fire that he may protect him.

तं वो दीपयिषोविषं निरा ह्रुवे मघोनाम् ।
अरिष्टो येषां रथो व्यसवदावशोयते ॥३॥

द्विताय मूकतवाहसे स्वस्य दशस्य सहना ।
इन्द्रं स धत्त आनुषक् स्तोता विवत् ते असत्यं ॥२॥

धातरनिनः पुरिष्या विशः स्ववेगाविथिः ।
विशवानि यो असत्यो देव्या मर्त्ये रथ्याति ॥१॥

सुक्तं १८

नू न इहि वायमासा सवन सूरयः ।
अग्रा नपादाभिभट्ये पाहि शनिष स्वस्त्य उत्तैष पुरे नो वधे ॥५॥

अस्य ऋचा विवेतसो वस्मस्य वयु रथ आ ।
अथा विशवायु देव्याऽनिनिविष्ये प्र शस्यते ॥४॥

अस्य वासा उ अर्विषा य आयुक्त जुवा निरा ।
दिवो न यस्य रेतसा बह्वृष्टोचान्मयवयः ॥३॥

अस्य हि स्वयशस्तर आसा विधमन् मयसे ।
तं नाकं विशशोविषं मन्द्रं परो मनीषया ॥२॥

MANDALA FIVE

2. By his mouth, in his complete law, thou becomest greater in the self-glory and holdest in mind that rap-turous heaven manifoldly brilliant in its light beyond the thinking mind.

3. This, indeed, is he who by the ray of this Fire has become possessed of the force and the word and whose rays by the seed of heaven blaze into a vast light.

4. By the will of this completely conscious achiever of works the riches are there in his car; so now is the Fire the one to be called and he is proclaimed in all the peoples.

5. Now, indeed, by the mouth of the Fire, can the luminous seers cleave to that desirable good; O son of energy, protect us that we may enter in, have power for the happy state. And do thou be with us in our battles that we may conquer.

SUKTA 18

1. Let the Fire with his multitude of delightful things, the guest of man, receive the laud at dawn he who is immortal in mortals and takes joy in all their offerings.

2. The plenitude of his own understanding for the twofold power that carries the purified offering; he holds uninterruptedly the moon-wine and he too who lauds thee, holds it, O immortal.

3. I call him by the word who is the light of long-extended life for you the lords of plenty, you whose chariot goes abroad without hurt, O giver of the Horse,—

प्रियं द्रुतं न काम्यमजामि जाम्यः सदा ।
धर्मा न बाजजठरीदधः शरवती दमः ॥४॥

आ शरवत्येय जामवी क्षुमदं वधनं कृत्यः ।
निष्कथीवी वृद्धिदध एता मन्वा न बाजयः ॥३॥

शुद्धे वि चितयन्तोऽनितमिषं नृणं पानि । आ दृष्टेः पुं विविशः ॥२॥

अथवत्याः प्र जायते प्र वधवविशिवकोत । उपत्ये माविष चष्ट ॥१॥

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ये स पञ्चाशतं दृष्टरवधानां सधस्ति ।
क्षुमदाने माहि शवी बहेते क्षिप मधानां नृवदमनं नृणाम् ॥५॥

विश्रा वा येष दीधितिरासध्वय पानि ये ।
स्तीर्णं बहिः स्वर्णरे श्रवांसि दधिरे परि ॥४॥

MANDALA FIVE

4. In whom is the richly brilliant light of thought and they guard the utterances in their mouths; spread is the sacred seat and they found the inspirations all around it in the Godhead of the sun-world.

5. They who have given me in the moment of the laud the fifty steeds of swiftess create for those lords of plenty a great and luminous inspired knowledge, create for those gods the Vast, with its gods, O Immortal, O Fire.

SUKTA 19

1. State upon state is born, covering upon covering has become conscious and aware, in the lap of the mother he sees.

2. Awaking to an entire knowledge they have called and guard a sleepless strength, they have entered the strong fortified city.

3. Creatures born, men who people the earth have increased the luminosity of the son of the white mother; his neck wears the golden necklace, he has the utterance of the Vast, and with his honey-wine he is the seeker of the plenitude.

4. He is as if the delightful and desirable milk of the mother, he is that which is unaccompanied abiding with the two companions; he is the blaze of the light, and the belly of the plenitude, he is the eternal invincible and the all-conqueror.

इत्या यथा न ऊतयं सहस्रावने विवेचिषे ।
 एतत् ऋतस्य सुकरो गीमिः ध्याम सधमादो वीरैः स्याम सधमादः ॥४॥

होतारं त्वा वृणीमहे एते वधस्य साधनम् ।
 यक्षेष् पृथुं गिराग्रयस्तवन्तो देवानहे ॥३॥

ये आने नेरयन्ति ते वृद्धा उग्रस्य शक्तयः ।
 अप द्वेषी अप क्षिरोऽग्रयस्तव सचिचरे ॥२॥

यमानं राजसाम त्वं विन् यन्तसे रयिम् ।
 तं नो गीमिः शवाग्र्यं देवता पतया युजम् ॥१॥

सूक्तं २०

कीदृन् नो रदम आ भूवः सं अस्मना बाधुना विवदानः ।
 ना अस्त्य सन् धृजो न तिमामाः सुसंविता वधयो वधग्रेत्याः ॥५॥

MANDALA FIVE

5. O Ray, mayst thou be with us and play with us, unifying thy knowledge with the shining of the breath of life; may those flames of him be for us violent and intense and keenly whetted, strong to carry and settled in the breast.

SUKTA 20

1. O Fire, O thou who art most strong to conquer the plenitudes, the wealth which thou holdest in mind that make full of inspiration by the words and set it to work in the gods as our ally.

2. They have grown on thy forceful strength, O Fire, yet impel us not on the way, they fall away and cleave to the hostility, cleave to the crookedness of one who has a law alien to thine.

3. Thee, O Fire, the ancient one, we choose in our sacrifices as the priest of the call, one who accomplishes a discerning knowledge, and bringing the pleasant offering we call thee by the word.

4. So rightly make it that we may live in thy protection and that we may grow towards the Truth day by day, O forceful Fire, O strong in will, together rejoicing in the light of the Ray-Cow, together rejoicing in the strength of the Heroes.

यथा पुनर्नृणां देवदेवताः ॥२॥
 यथा जगत्त्रयं दधाना देवमन्त्रिणम् ।

यं विद्वत्सामानाजिवद्वर्षा पावकशोचिव ।
 यो अथर्ववेदोदयो होता मन्त्रमो विधिः ॥१॥

श्लोक २२

देवं वो देवपथयान्तिनमोति मयः ।
 समिद्धः शुक्र दीदिहि ऋतस्य योनिमासदः सस्य योनिमासदः ॥४॥

त्वां विद्वे सजोषसो देवांसो वृत्तमन्त्रम् ।
 सपथान्तरा कवे यज्ञे देवमोति ॥३॥

त्वं हि मानुष जनेभ्यः सुधीत इत्यसौ ।
 सुवत्त्वा यन्त्यानुषक् सुजात सौराष्ट्रि ॥२॥

मानुषत्वं त्वा हि धीमहि मनुष्योऽसौ ।
 आन मनुष्यवदङ्गीरो देवान् देवयते यज ॥१॥

श्लोक २३

MANDALA FIVE

SUKTA 21

1. As the human we set thee within us, as the human we kindle thee; O Fire, O Angiras, as the human offer sacrifice to the gods for the seeker of the godheads.

2. O Fire, thou art kindled in the human being and well-satisfied; unceasing ladles go to thee, O perfect in thy birth, O thou who receivest as oblation the stream of his clarities!

3. Thee all the gods with one mind of acceptance made their envoy; men serving thee pray thee as the godhead in their sacrifices, O seer.

4. Let mortal man with will to the divine sacrifice to you, pray to the divine Fire; O brilliant Flame, high-kindled shine; mayst thou take thy seat in the native home of the Truth, take thy seat in the native home of the peace.

SUKTA 22

1. O thou of the universal peace, as the Atri sing the word of illumination to Fire of the purifying light who is to be prayed in the pilgrim-sacrifices, the priest of the call, most rapturous in man.

2. Set within you Fire, the knower of all things born, as the divine ordinant of the rite; let your sacrifice march forward today most strong to bring the epiphany of the gods.

स हि त्मा विद्वत्तर्षणीरभिमानि सहो दधे ।
अन एषु क्षयत्वा देवसः शुक दीदृहि ह्यमले पावक दीदृहि ॥४॥

विद्वे हि त्वा सजोषसो जानासो वृक्त्वर्षिणः ।
होतारं सप्रसु प्रियं व्यन्ति वायुं पुन ॥३॥

तमाने पतनाषहे रयि सहस्व आ भर ।
त्वं हि सत्यो अर्धभूतो दाता वाजस्य गोमतः ॥२॥

अन सहितमा भर द्युनस्य प्राप्तो रयिम् ।
विद्वत्ता यद्वत्तर्षणीरभ्यासो वाजेषु सासहेत् ॥१॥

सूक्त २३

अन विक्किद्वयस्य न इदं वचः सहस्य ।
तं त्वा सुविद्य दधते स्तोमैर्वत्तय्यज्यो गीर्भिः शुभ्रमन्यजयः ॥४॥

विकिक्विन्नमनसं त्वा देवं भर्तसि ऊतये ।
वरेष्वस्य तेजस इयानासो अन्नमहि ॥३॥

MANDALA FIVE

3. Mortals we fix our minds on thee the godhead who hast the mind of conscious knowledge for the protection as we journey, for the guardian supremely desirable.

4. O Fire, become conscious of this in us, this is our word, O forceful Flame: O strong-jawed master of the house this is thou whom the Atris magnify with their lauds, whom the Atris glorify with their words.

SUKTA 23

1. O Fire, bring by the force of the light a forceful wealth which shall overcome by thy mouth in the plenitudes all the peoples.

2. O forceful Fire, bring that wealth which overcomes armies, for thou art the true, the wonderful, the giver of the plenitude of the Ray-Cows.

3. All men who have plucked the sacred grass with one mind of acceptance approach thee, the beloved priest of the call in their houses and reach in thee the multitude of desirable things.

4. This is the labourer in all man's works and he holds in himself an all-besieging force. O pure brilliant Flame, shine out full of joy and opulence in these our habitations, shine out full of light, O our purifier.

सूक्त २४

आने त्वं नो अन्तम उत आता विवो भवा वक्ष्यः ।
वसुवृन्निवदसुभवा अच्छा नाक्ष दृप्तममं रप्ति वाः ॥१॥२॥

स नो वीथि शुधी द्वेवमुक्ष्याणी अघाघतः समस्मात् ।
तं त्वा वीथिष्ठ वीथिवः सुन्नाय नूनमीमहे सवित्र्यः ॥३॥४॥

सूक्त २५

अच्छा वो अग्निमवसे वेवं गांसि स नो वसुः ।
रासत् पुत्र ऋषूणामुतावा पर्वति द्विपः ॥१॥

स हि सत्यो यं पर्व विद्वं देवासविषद्वं यमीषरे ।
होतारं मन्त्रजिह्वसिन्तं सुवीतिमिविषयावसुम् ॥२॥

स नो धीनी वरिठया श्रुठया च सुमया ।
आने रायो विवोहि नः सुवृषितमिवरेष्य ॥३॥

अग्निद्वेषु राजत्यग्निमन्तरेष्वविशान् ।
अग्निनी देव्यवाहेनोऽग्निं धीमिः सपयंत ॥४॥

MANDALA FIVE

SUKTA 24

1-2. O Will, become our inmost inmate, become auspicious to us, become our deliverer and our armour of protection. Thou who art the lord of substance and who of that substance hast the divine knowledge, come towards us, give us its most luminous opulence.

3-4. Awake! hear our call! keep us far from all that seeks to turn us to evil. O shining One, O Flame of purest Light, thee for our comrades we desire that even now they may have the bliss and peace.

SUKTA 25

1. Raise thy song towards the Will, towards the divine for thy increasing, for he is our lord of substance and he lavishes; he is the son of the seekers of knowledge; he is the keeper of the Truth who ferries us beyond the surge of our destroyers.

2. This is the true in his being whom the seers of old kindled, yea, the gods too kindled him with perfect outshinings into his wide substance of the light, the priest of the oblation with his tongue of ecstasy.

3. O Flame supremely desirable, so by our supreme thinking, by our brightest perfected mentality, by its utter cleaving away of all evil, let thy light give unto us the bliss.

4. The Will is that which shines out in the gods, the Will is that which enters with its light into mortals, the Will is the carrier of our oblation; the Will seek and serve in all your thoughts.

एवां अग्निं वसूधवः सहस्रानं ववन्दिम ।
स नो विदवा अति द्विषः पृथ्वावेव युञ्जुः ॥१॥

नव द्युमन्तो अर्वाग्रो गार्वावीत्यन्ते बृहन् ।
उतो ते तन्यगुर्ध्रया स्वानो अतो स्मना दिवः ॥८॥

यद् वाहिष्ठं तदामये बृहद्वं विभावसो ।
महिषीष त्वद् रथिस्तवद् वाजा उदीरते ॥७॥

अग्निर्ददाति सत्यं सासाहे यो यूधा नृभिः ।
अग्निं रत्नं रघुष्वदं जलारमपरिजितम् ॥६॥

अग्निं श्रावयन्मूर्तिं पुत्रं ददाति दाशुषे ॥५॥
अग्निं स्तुतिश्रवस्तमं त्रिविज्ज्ञानमूलतमम् ।

MANDALA FIVE

5. The Will gives to the giver of sacrifice the Son¹ born of his works who teams with the many inspirations and many voices of the soul, the highest, the unassailable, the Master of things who opens our ears to the knowledge.

6. Yea, 'tis the Will gives to us the Lord of existences who conquers in the battle by souls of power; Will gives to us our swift-galloping steed of battle ever conquering, never conquered.

7. That which is strongest in us to upbear, we give it to the Will. Sing out the Vast, O thou whose wide substance is its light. Thy opulence is as if the largeness of the Goddess² herself; upward is the rush of thy plenitudes.

8. Luminous are thy flaming radiances; there rises from thee a vast utterance like the voice of the pressing-stone of delight; yea, thy cry of itself rises up like a thunder-chant from the heavens.

9. Thus, desiring substance, we adore the Will who is forceful to conquer. May he who has the perfect power of his workings, carry us beyond all the forces that seek to destroy us, like a ship over the waters.

¹ The Son of the sacrifice is a constant image in the Veda. Here it is the godhead himself, Agni who gives himself as a son to man, a Son who delivers his father. Agni is also the War-Horse and the steed of the journey, the White Horse, the mystic galloping Dadhikravan who carries us through the battle to the goal of our voyaging.

² Aditi, the vast Mother.

मि जातवेदसं होत्रवाहे यविष्यम् । दधाना देवमन्त्रिषम् ॥७॥

समिधानः सहस्रजिह्वान् धमणिं पुष्पसि । देवानां वृत्त उच्यते ॥८॥

यजमानाय सुव्रत आन सुवीर्यं वहे । देवरा सल्लि ब्रह्मिणि ॥९॥

अने विप्रोमरा गहि देवोमिहृष्यदातये । होतरं त्वा वृणीमहे ॥१०॥

वीतिहोत्रं त्वा कवे हुमन्तं समिषीमहि । अने वृहेत्तमवरे ॥११॥

तं त्वा यज्ञेनवीमहे विप्रमानो स्वर्द्धेयम् । देवां आ वीतये वहे ॥१२॥

अने पावक रोचिषा मरुया देव लिङ्गया । आ देवान् वक्षि यक्षि च ॥१३॥

संस्कृत २६

MANDALA FIVE

SUKTA 26

1. O Flame, O purifier, bring to us by thy tongue of rapture, O god, the gods and offer to them sacrifice.

2. Thou who drippest the clarity, thou of the rich and varied luminousness, we desire thee because thou hast the vision of our world of the Truth. Bring to us the gods for their manifesting.¹

3. O Seer, we kindle thee in thy light and thy vastness in the march of our sacrifice who carriest the offerings on their journey.

4. Come, O Will, with all the godheads for the giving of the oblation; thee we accept as the priest of the offering.

5. For the sacrificer who presses the wine of his delight, bring, O Flame, a perfect energy. Sit with the gods on the seat of the soul's fullness.

6. O Flame, thou burnest high and increasest the divine laws and art the conqueror of a thousandfold riches; thou art the messenger of the gods who hast the word.

7. Set within you the Flame who knows the births, bearer of the offering, youngest vigour, divine sacrificer in the seasons of the Truth.

¹ Or, "for the journeying" to the luminous world of the Truth, or "for the eating" of the oblations.

अनन्तवत्ता सत्पतिमस्मिहे मे गावा वलितो अयुरो मधोनः ।
 त्रैवृणां अग्रे दशभिः सहस्रैर्वदवानर अकण्ठिचक्रेत ॥१॥

सूक्त २७

एदं मरुतो अश्विना मित्रः सीदन्तु वरुणः । देवासः सर्वथा विरागा ॥१॥

५ यथा एतवान्निष्प्राद्या देवव्यवस्तमः । स्तूयित बर्हिरोसदे ॥८॥

MANDALA FIVE

8. Today let thy sacrifice march forward unceasingly, thy sacrifice that shall bring the whole epiphany of the godheads. Strew the seat of thy soul that there they may sit.

9. There let the Life-powers¹ take their seat and the Riders of the Horse² and the Lord of Love³ and the Lord of Wideness,⁴ even the gods with all their nation.

SUKTA 27

1. O Will, O Universal Power,⁵ the mighty One supreme in vision, master of his being, lord of his plenitudes has given me his two cows of the Light that draw his wain. He of the triple dawn, son of the triple Bull,⁶ has awakened to knowledge with the ten thousands⁷ of his plenitude.

¹ The Maruts

² The twin Aswins

³ Mitra

⁴ Varuna

⁵ or, Godhead,

⁶ The Triple Bull is Indra, lord of the three luminous realms of Swar, the Divine Mind; Tryaruna Trasadasyu is the half-god, man turned into the Indra type; therefore he is described by all the usual epithets of Indra, "Asura", "Satpati", "Maghavan". The triple dawn is the dawn of these three realms on the human mentality.

⁷ Thousand symbolises absolute completeness. But there are ten subtle powers of the illumined mind each of which has to have its entire plenitude.

यो स इति प्रबोचत्यवसेधाय सूरये ।
ददद्वैद्या सति यत्ते ददन्सेधाम्नायते ॥४॥

एवा ते अने सुमति वकानो नविच्छाय नवमं त्रसदस्युः ।
यो मे निररुद्विजानतस्य पूर्वार्थकतेनामि अरुणो गणति ॥३॥

वैश्वानर सुष्टुतो वावधानोऽने पच्छ अरुणाय शम् ॥२॥
यो मे शाना व विशति व गोना हरी व युक्ता सुधुरा ददाति ।

MANDALA FIVE

2. He gives to me the hundred and twenty¹ of the cows of dawn; his two shining² horses he gives, yoked to the car, that bear aright the yoke. O Will, O Universal Power, do thou rightly affirmed and increasing extend peace and bliss to the lord of the triple dawn.

3. For thus has he done desiring thy grace of mind, new-given for him, new-manifested,—he, the disperser of the destroyers,³ the lord of the triple dawn who with attentive mind gives response to the many words of my many births.⁴

4. May he who answers to me with assent give to the illumined giver of the Horse-sacrifice,⁵ by the word of illumination, possession of the goal of his journey; may he give power of intelligence to the seeker of the Truth.

¹ The symbolic figure of the illuminations of divine knowledge as the series of dawns (cows) of the twelve months of the year and twelve periods of the sacrifice. There are again ten times twelve to correspond to the ten subtle sisters, powers of the illumined mentality.

² The two shining horses of Indra identical probably with the two cows of light of the first verse; they are the two vision-powers of the supramental Truth-consciousness, right-hand and left-hand, probably direct truth-discernment and intuition. As cows symbolising light of knowledge they yoke themselves to the material mind, the wain; as horses symbolising power of knowledge to the chariot of Indra, the liberated pure mind.

³ *Trasadasyu*; in all things he reproduces the characteristics of Indra.

⁴ The seer by this self-fulfilment on the higher plane is born, as it were, into many realms of consciousness and from each of these there go up its words that express the impulses in it which seek a divine fulfilment. The Mind-Soul answers to these and gives assent, it supplies to the word of expression the answering word of illumination and to the Life that seeks the Truth it gives the power of intelligence that finds and holds the Truth.

⁵ The Horse-sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The Life-soul (*Dwita*) is itself the giver of this sacrifice which it performs when by the power of *Agni* it attends to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer, *asvamedha*.

समिधमानी अमृतस्य राजसि हि विष्णुवन्दं सचसे स्वस्त्ये ।
विद्वं स धत्ते द्रविणं यमिन्वत्प्रातिथ्यममने सि च धत्ते इत् पुरः ॥२॥

समिद्धो अग्निर्द्विष शोचिरश्वत् प्रत्यङ्मुखसमृद्धिमा वि याति ।
एति प्राची विद्ववारा नमोभिर्द्वौ ईळाना हि विष्णो धृतावी ॥३॥

सं० २८

इन्द्राग्नी शतदालव्यद्वयमेव सुवीर्यम् ।
धत्ते धारयते वृद्धे दिवि सूर्यमिवाजग्म ॥४॥

यस्य मा पश्यतः शतमृद्धिर्धनान्युधमाः ।
अद्वयमेव दानाः सोमा इव आशिरेः ॥५॥

MANDALA FIVE

5. A hundred strong bulls of the diffusion¹ raise me up to joy; the gifts of the sacrificer of the steed are as outpourings of the wine of delight with their triple infusions.²

6. May the God-Mind and the God-Will uphold in the sacrificer of the Horse and giver of his hundred a perfect energy and a vast force of battle even as in heaven the Son of Light indestructible.³

SUKTA 28

1. The Flame of Will burning high rises to his pure light in the heaven of mind; wide he extends his illumination and fronts the Dawn. She comes, moving upward, laden with all desirable things, seeking the gods with the oblation, luminous with the clarity.

2. When thou burnest high thou art king of immortality and thou cleavest to the doer of sacrifice to give him that blissful state; he to whom thou comest to be his guest, holds in himself all substance and he sets thee within in his front.

¹ The complete hundred powers of the Life by whom all the abundance of the vital plane is showered upon the growing man. The vital forces being the instrument of desire and enjoyment, this diffusion is like the outpouring of the wine of delight that raises the soul to new and intoxicating joys.

² The delight extracted from existence is typified by the honey wine of the Soma; it is mixed with the milk, the curds and the grain, the milk being that of the luminous cows, the curds the fixation of their yield in the intellectual mind and the grain the formulation of the light in the force of the physical mind. These symbolic senses are indicated by the double meaning of the words used, *go*, *dadhi*, *yava*.

³ Perfect and vast energy in the vital being corresponding to the infinite and immortal light of the Truth in the mental being.

आ जडैता दुवस्त्यताऽस्मिन् प्रपत्यवरे ।
वृणीव देववाहनम् ॥६॥

समिद्धो अग्न आहित देवान् पश्व स्तवरे ।
त्वं हि देववाळसि ॥५॥

समिद्धस्य प्रमदसोऽग्नं वन्दे तव श्रियम् ।
वृषमीं ह्युन्नवा असि समवरेरिविष्यसे ॥४॥

अग्ने शत्रुं महेते सौमगाय तव ह्युन्नान्युत्तमानि सन्तु ।
सं जात्यन्तं सुयससा ऊर्णव आर्षयन्तामसि तिलो महोसि ॥३॥

MANDALA FIVE

3. O Flame, put forth thy battling might for a vast enjoyment¹ of bliss, may there be thy highest illumination; create a well-governed union of the Lord and his Spouse, set thy foot on the greatness of hostile powers.

4. I adore, O Flame, the glory of thy high-blazing mightiness. Thou art the Bull with the illuminations; thou burnest up in the march of our sacrifices.

5. O Flame that receivest our offerings, perfect guide of the sacrifice, high-kindled offer our oblation to the godheads; for thou art the bearer of our offerings.

6. Cast the offering, serve the Will with your works² while your sacrifice moves forward to its goal, accept the carrier of our oblation.

¹ The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature; the soul becomes King of itself and its environment, conscious on all its planes, master of them, with Nature for its bride delivered from divisions and discords into an infinite and luminous harmony.

² Or, set the Will to its workings

MANDALA SIX

त्वां वदन्ति क्षितयः पृथिव्यां त्वां राय उभयासी जनानाम् ।
त्वं आसी तस्यै चेत्यो भूः पितृ साता सवद्विन्मन्त्राणाम् ॥५॥

पदं देवस्य नाम्ना धृतः अत्येवः अथ आपणमपवसम् ।
नामानि विद् देविषु यस्मिन्नास्ति अस्मात् ते एवानि तद्वत् ॥१॥

वर्तेव यत्नं वदुमिवसद्वत्त्वे रसि जागर्वासा अतु मत्न ।
 खाननमनिन दडानं वद्वेनं वपायनं विववहे । दौदिवासात् ॥३॥

अथा दैता नृपदीदौ पृथीयानि०१५६ इष्यशीत्यः सन् ।
तं त्वा नरः प्रथमं देवयन्त्रं महेष्टे रथे विवयन्त्रो अग्रे सन् ॥२॥

तं ह्येतं प्रथमो मनोनाड्या विधौ अभवौ दत्तं होता ।
तं सौ वृषभक्रीडितं सौ विषवत्स सौ सौ सहस्रं ॥१॥

坐

बालिकायुगी भगवतः

BHARADWAJA BARHASPATYA

SUKTA 1

1. O potent Fire, thou wert the first thinker of this thought and the priest of the call. O Male, thou hast created everywhere around thee a force invulnerable to overpower every force.

2. And now strong for sacrifice, thou hast taken thy session in the seat of aspiration, one aspired to, a flamen of the call, an imparter of the impulse. Men, building the godheads have grown conscious of thee, the chief and first, and followed to a mighty treasure.

3. In thee awake, they followed after the Treasure as in the wake of one who walks on a path with many possessions, in the wake of the vast glowing-visioned embodied Fire that casts its light always and for ever.

4. Travellers with surrender to the plane of the god-head, seekers of inspired knowledge, they won an inviolate inspiration, they held the sacrificial Names and had delight in thy happy vision.

5. The peoples increase thee on the earth; both kinds of riches of men increase thee. O Fire, our pilot through the battle, thou art the deliverer of whom we must know, ever a father and mother to human beings.

अग्रे परस्परं रोदसी वि मासा अर्वाभिरव अवत्पररुचः ।
वह्निर्द्विर्वाजः स्फुरिरेभिरस्म रेवर्दिरेभे विनरं वि माहि ॥११॥

अस्मा उ ते महि महि विधेम नमोभिरने समिधोत्त हव्यः ।
वेदी सुतो सहसो गीर्भिरवध्या ते मद्रायां सुमनो यवेम ॥१०॥

सो अग्न ईज शशसे च मर्तो परत आनत् समिधा हव्यदातिम् ।
य आहुति परि वेदा नमोभिरवरेत् स वामा वधते त्वोतः ॥९॥

विद्यां कवि विवर्ति शश्वतीनां नितोशनं वृषभं चर्वणीनाम् ।
भर्तृविष्णिमिषयन्तं पावकं राजानमर्चिनं यजतं रथीणाम् ॥८॥

तं त्वा ययं सुधो नयमानं सुतनायव ईमहे देवयन्तः ।
त्वं विद्यो अनयो दीधानो विवो अग्नो वह्नेता रोचनेन ॥७॥

सपथ्यः स प्रियो विवर्तिनर्हता मन्त्रो नि एसादा यजीयान् ।
तं त्वा ययं दम आ दीदिवांसमृष इवाधो नमसा सवेम ॥६॥

MANDALA SIX

6. Dear and servable is this Fire in men; a rapturous priest of the call has taken up his session, strong for sacrifice. Pressing the knee may we come to thee with obeisance of surrender when thou flamest alight in the house.

7. O Fire, we desire thee, the god to whom must rise our cry, we the right thinkers, the seekers of bliss, the builders of the godheads. O Fire, shining with light thou ledest men through the vast luminous world of heaven.

8. To the seer, the Master of creatures who rules over the eternal generations of peoples, the Smiter, the Bull of those that see, the mover to the journey beyond who drives us, the purifying Flame, the Power in the sacrifice, Fire the Regent of the Treasures!

9. O Fire, the mortal has done his sacrifice and achieved his labour who has worked out the gift of the oblation with the fuel of thy flame and wholly learned the way of the offering by his prostrations of surrender; he lives in thy guard and holds in himself all desirable things.

10. O Fire, O son of Force, may we offer to thy greatness that which is great, worshipping thee with the obeisance and the fuel and the offering, the altar and the word and the utterance. For we would work and strive in thy happy right thinking, O Fire.

11. O thou who art filled with inspiration and a passer of barriers, O thou who hast extended earth and heaven by the wideness of thy light and thy inspired discoveries of knowledge, shine wider yet in us with thy large and solid and opulent amassings, O Fire.

अती प बहुतो विवो द्विपो अहो न तरति ॥४॥
 ऋषयस्ते सुदानवे विद्या सर्वः शशमते ।

यद्द स्य मार्गो जनः सुन्मार्गुर्बुद्धिं अचरे ॥३॥
 सजोषस्त्वा विवो नरो यशस्य कृत्स्नमवते ।

त्वां हि एषा वर्षणयो यजोभिर्गामिभिरौजते ।
 त्वां वाजो यान्यवृको रजस्वैर्विवववर्षणिः ॥२॥

त्वं हि क्षैतवहाशोऽने मित्रो न पत्यसे ।
 त्वं विवर्षण श्वो वसो पुष्टि न पुष्टसि ॥१॥

सूक्त २

पुष्पयाने पुष्पा त्वाया वयूनि राजन्वयुता ते अश्वसम् ।
 पुष्पाणि हि त्वे पुष्पाय सन्त्याने वसु विवते राजानि त्वे ॥१३॥

गृध्रसो सदमिदं देह्यस्ते अरि लोक्य तनय्य पश्यः ।
 गृध्रिषो बहुतेरारोक्षया अस्मे यदा सोऽश्वसानि सन्त्यु ॥१२॥

MANDALA SIX

12. O Prince of Riches, fix always in us that in which are the Gods, settle here many herds for the begotten son. In us may there be the happy things of true inspiration and the multitude of the large impulsions from which evil is far.

13. O King, O Fire, let me enjoy by thee and thy princehood of the riches many riches in many ways; for, O Fire of many blessings, there are many treasures for thy worshipper in thee, the King.

SUKTA 2

1. O Fire, thou travellest like a friend to the glory where is our home. O wide-seeing Prince of the Treasure, thou nurtarest our inspiration and our growth.

2. Men who see aspire to thee with the word and the sacrifice. To thee comes the all-seeing Horse that crosses the mid-world, the Horse that no wolf tears.

3. The Men of Heaven with a single joy set thee alight to be the eye of intuition of the sacrifice when this human being, this seeker of bliss, casts his offering in the pilgrim-rite.

4. The mortal should grow in riches who achieves the work by the Thought for thee, the great giver; he is in the keeping of the Vast Heaven and crosses beyond the hostile powers and their evil.

ना नरेम नवावसा नरेम ॥११॥

अच्छा नो मित्रमहो देव देवानामे वोचः सुमति रोदस्याः ।
वीहि स्वतिन सुधिति विवो नहिद्वषो अहोसि हुरिता नरेम

समधो विरपते ऊण उषस्व देवमहिङ्गः ॥१०॥
वीष ह्येवरीयतानामने होता वसे विशाम् ।

त्वं त्या विवच्युतानाने पराने यवसे ।
धामा हे यत्ते अजर वना वृक्षवलि विषवसः ॥९॥

अस्मा हि द्रोण अजसेजने वाजी न कृत्यः ।
परिजसेव स्वधा गयोऽप्यो न द्विष्यः विद्युः ॥८॥

अथा हि विरवोऽप्योऽसि प्रियो नो अतिथिः ।
रुवः पुरीव जूयः सूनने नययत्यः ॥७॥

वेवस्ते धूम ऋषवति दिवि षण्डुक आततः ।
धुरी न हि द्युता त्वं ऊपा पावक रोचसे ॥६॥

समिधा यत्न आहुतिं निधिति मत्स्यो नरात् ।
व्यावन्तं स पुष्यति अयमन्ते शानामृषम् ॥५॥

MANDALA SIX

5. O Fire, when mortal man arrives by the fuel of thy flame to the way of the oblation and the sharpening of thy intensities, he increases his branching house, his house of the hundred of life.

6. The smoke from thy blaze journeys and in heaven is outstretched brilliant-white. O purifying Fire, thou shinest with a flame like the light of the sun.

7. Now art thou here in men, one to be aspired to and a beloved guest; for thou art like one delightful and adorable in the city and as if our son and a traveller of the triple world.

8. O Fire, thou art driven by the will in our gated house like a horse apt for our work; thou art by thy nature like a far-spreading mansion and like a galloper of winding ways and a little child.

9. O Fire, thou art like a beast in thy pasture and devourest even the unfallen things; the lustres of thy blaze tear to pieces the woodlands, O ageless Flame.

10. O Fire, thou comest a priest of the call into the house of men that do the Rite of the Path. Make us complete in the treasure, O Master of men! O Angiras flame-seer, rejoice in our oblation.

11. O Fire, O friendly Light, O Godhead, turn to the Godheads, mayst thou speak for us the true thought of Earth and Heaven; move to the peace and the happy abode and the men of Heaven. Let us pass beyond the foe and the sin and the stumbling; let us pass beyond these things, pass in thy keeping through them safe.

स इदरेव प्रलि धादसिष्यिञ्छीत तेजोऽयतो न धाराम् ।
विश्वध्वजितररिष्यो अवतोर्वन इषडा रघुपत्नवह्निः ॥५॥

निगमं विदेम महि वर्षो अस्य भसदवो न यममान आस ।
विजहेमानः परगुनं लिङ्गं इतिनं द्रावयति दास एक्षते ॥४॥

सूरो न यस्य दूशीतररेषा भीमा यदेति शुक्लरत्न आ धीः ।
हेषवतः शुषेधा नायमवतोः कृत्रा विश्वधा वसतिवनेजाः ॥३॥

ईजे यज्ञेभिः शशसे शमीभिश्चैधृष्टारपाननये ददाश ।
एवा वन तं यशसासमवृष्टिनदो मत् नशते न प्रदूतिः ॥२॥

अने स शेषद्वेनपा ऋतेजा उर ज्योतिनशते देवयुष्टे ।
यं त्वं मित्रेण वरुणः सजीषा देव पाप्मि यजसा सतर्भहेः ॥१॥

MANDALA SIX

SUKTA 3

1. The mortal who longs for the Godhead shall take up his home with thee, O Fire, he is born into the Truth and a guardian of the Truth and comes to thy wide Light,—he in whom thou being Varuna takest with Mitra a common delight and thou guardest that mortal, O God, by thy casting away from him of evil.

2. He has sacrificed with sacrifices, he has achieved his labour by his works, he has given to the Fire whose boons grew ever in opulence. And so there befalls him not the turning away of the Glorious Ones; evil comes not to him nor the insolence of the adversary.

3. Faultless is thy seeing like the sun's; terrible marches thy thought when blazing with light thou neighest aloud like a force of battle. This Fire was born in the pleasant woodland and is a rapturous dweller somewhere in the night.

4. Fiery-sharp is his march and great his body,—he is like a horse that eats and champs with his mouth: he casts his tongue like an axe to every side, like a smelter he melts the log that he burps.

5. He sets like an archer his shaft for the shooting, he sharpens his powers of light like an edge of steel. He is the traveller of the night with rich rapid movements; he has thighs of swift motion and is like a bird that settles on a tree.

स नो विभवा वक्ष्णिनं वत्सोऽस्मिन्वदो वेषवर्णा धाते ।
विश्वायुषो अस्मन्ते मत्सुषुम्भे मृदतिविजानवेदाः ॥१॥

यथा हेतुमन्तुषो देवताता यक्षिभ्यः सुनो सहस्रो यजामि ।
पुषा नो अहं समना समानानुशान उशानो यक्षि देवान् ॥१॥

४

धायोभिर्वा यो युज्येभिरकविष्वक्ष दविष्टोत्सेविभ्यः शुभैः ।
शर्षो वा यो मरुतां ततश्च ऋभुर्न देवो रमसानो अश्वीन् ॥८॥

दिवो न यत्स विधतो नवीनोद्वेषा रुष ओषधीषु नवीन् ।
पुषा न यो अजसा यत्सना यन्ता रोदसी वसुना दं सुपर्णा ॥७॥

स दं रेयो न यति वरस उवाः शोविषा रातपीति विजमहेः ।
नवतं य ईमरयो यो दिवा नैमरयो अरयो यो दिवा नै ॥६॥

MANDALA SIX

6. This friendly Light is like a singer of the word and clothes himself with the Rays, he rhapsodises with his flame. This is the shining One who journeys by night and by day to the Gods, the shining Immortal who journeys through the day to the Gods.

7. The cry of him is like the voice of ordaining Heaven;¹ he is the shining Bull that bellows aloud in the growths of the forest. He goes with his light and his race and his running and fills Earth and Heaven with his riches; they are like wives happy in their spouse.

8. He flashes like the lightning with his own proper strength, his own founding and helpful illuminations. As if heaven's craftsman he has fashioned the army of the Life-Gods and lightens ablaze in his exultant speed.

SUKTA 4

1. O Son of Force, O priest of the call, even as always in man's forming of the godhead thou sacrificest with his sacrifices, sacrifice so for us to the Gods today, O Fire, an equal power to equal powers, one who desires to the Gods who desire.

2. He is wide in his light like a seer of the Day; he is the one we must know and founds an adorable joy. In him is universal life, he is the Immortal in mortals; he is the Waker in the Dawn, our Guest, the Godhead who knows all births that are.

¹ or, the cry of him in his worship of sacrifice is like the voice of Heaven;

त्वां हि मन्दतममकंशोकैर्बभूवुस्ते मदि नः शोचयान् ।
इन्द्रं न त्वा शवसा देवता बभूवु पृथानि राधसा नूनसाः ॥७॥

आ भूय न आनृमहि रुरुकंरुने नतश्च रोदसी वि आसा ।
वित्रो नयत्यरि तमार्थकतः शोचिषा परमशोचिषो न दीयन् ॥८॥

नितिविष यो वारणमशमति बाधुन राष्ट्रयन्त्रयकवने ।
वृषास यस्त आदिशामरातीरत्यो न ह्युतः पततः परिक्षिते ॥९॥

वया हि भूतो अत्यश्मदा वक्ते अतिनर्जनबाणमाश्रम ।
स त्वं न ऊर्ध्वम ऊर्ध्वं वा राजेव वीरवृक्ते शोचन्तः ॥१०॥

शावो न यस्त पयन्यन्ध आसीस वस्ते भूयो न शक्तेः ।
वि य इतीत्यजरः पावकोऽनस्त विविहृजनयन्प्रवृत्ति ॥११॥

MANDALA SIX

3. The heavens seem to praise his giant might; he is robed in lustre and brilliant like the Sun. Ageless the purifying Fire moves abroad and cuts down even the ancient things of the Devourer.¹

4. O Son, thou art the speaker, thy food is thy seat; Fire from his very birth has made his food the field of his race. O Strength-getter, found strength in us! Thou conquerest like a king and thy dwelling is within, there where there comes not any render.

5. He eats his food and sharpens his sword of defence; he is like the Life-God a master of kingdoms and passes beyond the nights. O Fire, may we pierce through the foe, O thou who breakest like a galloping steed all that battle against thy appointments, hurting around thee our hurters as they fall upon us.

6. O Fire, thou art like the Sun with thy splendid illuminations and hast wide extended Earth and Heaven with thy light. Smeared with lustre,² rich in brilliance he shepherds away the darkness and like a son of the desire of the Gods rushes onward in his march.

7. We have chosen thee most rapturous with the flaming lights of thy illuminations; O Fire, hear for us that which is great. O Godhead of Fire, the most strong Gods fill thee like Indra with might and like the Life-God with riches.

¹ or, the enjoyer.

² or, anointed with light,

यौ नः सन्त्यो अभिदासदने यो अनरो मित्रमदो वन्यधात् ।
तमजरेभिर्बुधभिस्तव दैत्येण तपिष्ठ तपसा तपस्वान् ॥४॥

त्वं विष्णुं प्रदिवः सोद आसु ऋचा रथीरभवा वायुणिम् ।
अत इतोषि विधत्ते चिकित्वा व्यानृषज्जालवेदो वसूनि ॥३॥

त्वे वसूनि पुर्वणीक होतर्दोषा वस्तोरेरिरे प्रियासः ।
क्षामेव विदवा भुवनानि यस्मिन्त्स सौभागानि दधिरे पावके ॥२॥

द्वे वः सूनू सदसो धवानममदोषवाचं मतिभिर्धुविबळम् ।
य इन्वति द्रविणानि प्रचेता विदववारणि पुत्रवरो अष्टकुं ॥१॥

अथ ५

नू नो अतऽवृक्षेभिः स्वस्ति वेणि रायः पथिभिः पथद्वैः ।
ना सूरिभ्यो गणते रातिष सुतं मदेम जलहिमाः सुवीराः ॥८॥

MANDALA SIX

8. O Fire, thou journeyest happily to the treasures by paths where the wolf rends not, and carriest us beyond all evils. These high things thou givest to the luminous wise; thou lavishest the bliss on him who voices thee with the word. May we revel in rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 5

1. I call to you by my thoughts, Fire, the youngest of the gods in whose words is no bale, the Youth, the Son of Force. He is a mind of the knowledge free from all that hurts; his gifts are many and he journeys to the riches where all boons are.

2. O Priest of the call, priest with thy many flame-forces,¹ in the night and in the light the Lords of sacrifice cast on thee their treasures. As in earth are founded all the worlds, they founded all happinesses in the purifying Fire.

3. Thou art the Ancient of Days and hast taken thy seat in these peoples and becomest by the will their charioteer of desirable things. O Conscient, O thou who knowest all births that are, thou walkest wide for thy worshipper in unbroken order to the Treasures.

4. O Fire, O friendly Light, O most burning Power, the enemy who is hidden and would destroy us, the enemy who is within us and would conquer, leap fiery-forceful with thy affliction of flame and consume him with thy male and ageless fires.

¹ or, forms of flame,

स विवर्तनस्तस्यैव रोचनस्या अत्रोत्तिमनिर्वाह्यप्रवृत्तः ।
यः पावकः प्रवर्तमानः प्रवर्तमानः प्रवर्तमानः ॥१॥

५ नव्यस्तां सहेतुः सूर्यमन्त्रश्च। यत्रोक्तं सूर्यमन्त्रं इत्युक्तम्।
 ॥ ११ ॥

坐立

अथयम तं काममम तवामि अथयम रयि रथयः सुविरे ।
अथयम वाममि वामयः वामयम सुवामयः वामयः ॥१॥

स तच्छेषावतर्पयमानं त्वयो वाचसव सहेमा ।
 पञ्चदशसु शुभिरावती वशीभूतवज्रवत् जतिर्वर्षाणि मम ॥३॥

स सत्यव्रतमै प्रवेत्ता रायः शून्यं अवसा वि शक्ति ॥५॥
परमे ध्यान सीमाया य उक्तप्रकाशः मेन सदेसा ददाशा ।

MANDALA SIX

5. When man gives to thee with the sacrifice and the fuel and with his spoken words and his chants of illumination, he becomes, O Immortal, O Son of force, a mind of knowledge among mortals and shines with the riches and inspiration and light.

6. Missioned create that swiftly, O Fire. Force is thine, resist with thy force our confronters. When revealed by thy lights, thou art formulated by our words, rejoice in the far-sounding thought of thy adorer.

7. O Fire, may we possess in thy guard that high desire,—possess, O Lord of the treasures, that Treasure and its heroes, possess replenishing thee thy plenitude, possess, O ageless Fire, Thy ageless light.

SUKTA 6

1. Man turns with a new sacrifice to the Son of Force when he desires the Way and the guard. He arrives in his journeyings to the heavenly priest of the call, the priest shining with light, but black is his march through the forests he tears.

2. He grows white and thunderous, he stands in a luminous world; he is most young with his imperishable clamouring fires. This is he that makes pure and is full of his multitudes and, even as he devours, goes after the things that are many, the things that are wide.

सुधर्तं दिवो अरतिं पृथिव्या वन्दवानरसुत आ जालमनिम् ।
कविं सम्राजमतिरिपु जनानामासदा पादं जलपल देवाः ॥११॥

सुधर्त ७

स विव विव विव विवयनमस्य विवधन विवधन वयोधाम् ।
वन्दं रतिं पुदवीं वन्दं वन्दं वन्दं वन्दं वन्दं ॥७॥

आ मानना पृथिव्या जयति महेन्द्रोदय धृति नतम् ।
स वाधवदप मया सहोयः सधो वन्द्यवन्द्यो नि ज्व ॥६॥

अथ विद्वि पापनीति य वन्दो गोप्यधो नानातिः सजाना ।
शूरवन्द्य पतिरतिः क्षातिरनन्दवन्द्यो नाना ॥५॥

ये ते शूकाः शूक्यः शूक्यः क्षां वपनि विवितालो अरवाः ।
अथ यमस्त जतिव पाति वि पाति पातयमानो अति सातं वन्दः ॥४॥

वि ते विवधवदवन्द्यो अने मामासः शूके शूक्यवन्दरति ।
विध्वक्षोति दिव्या नववा नना वन्दो धृति नतम् ॥३॥

MANDALA SIX

3. O Fire, thy lights range wind-impelled on every side, pure as thou art pure. Many things they violate and break in their rashness and enjoy the forests of their pleasure, heavenly lights, seers of the ninefold-ray.

4. O Fire of the burning purities, pure and flaming-bright are these thy horses that loosed to the gallop raze the earth. Then wide is thy wandering and its light shines far as it drives them up to the dappled Mother's heights.

5. Then the tongue of the Bull leaps constantly like the thunderbolt loosed of the God who fights for the herds of the Light. The destruction of Fire is like the charge of a hero; he is terrible and irresistible, he hews the forests asunder.

6. Thou hast spread out the earthly speed-ranges by thy light and the violence of thy mighty scourge. Repel by thy forceful powers all dangerous things; turn to conquer those who would conquer us, shatter our confronters.

7. O rich in thy brilliances, Fire with thy manifold luminous might, rivet to us the rich and various treasure, most richly diverse, that awakens us to knowledge and founds our expanding growth. O delightful God, to him who voices thee with delightful words the vast delightful wealth and its many hero-keepers!

SUKTA 7

1. Head of heaven and traveller of the earth a universal Power was born to us in the Truth, a Guest of men, a seer and absolute King; the Gods brought to birth universal Fire and made him in the mouth a vessel of the oblation.

वि यो रजस्विसमील युक्त्वैवैवानरो वि दिवो रोचना कविः ।
परि यो दिवो भवन्ति पश्येद्वैवा गोपा अमन्स्य रक्षिता ॥७॥

वैवानरस्य विमानानि वक्षसा सान्नि दिवो अमन्स्य केवना ।
तस्यैव दिवो भवन्ति यथा इव पृथ्वीः सप्त विखिद्येः ॥८॥

वैवानर तव तानि अतानि महान्पते नकिरा दध्व ।
पञ्चायमानः पित्रोश्चपश्येद्वैवदः कर्तुं ययुनेवृक्षिम् ॥९॥

त्वां विद्वे अमन्त जायमानं शिशुं न देवा अग्निं सं नवन्ते ।
तव ऋषिभिरमन्तवमायनवैवानर पयिष्वोरोद्वेः ॥१०॥

त्वष्टिरो जायते वायाने त्वष्टीरासौ अग्निमानिषाहे ।
वैवानर त्वमस्मासु अहिं वसूनि राजान्त्स्येद्वेवायानि ॥११॥

गर्भि यसानां सदनं रथीणां महामाहावमग्निं सं नवन्ते ।
वैवानरं रथमन्वराणां यशस्य कर्तुं जनयन्त देवाः ॥१२॥

MANDALA SIX

2. All they together came to him, a navel knot of sacrifice, a house of riches, a mighty point of call in the battle. Charioteer of the Works of the way, eye of intuition of the sacrifice, the Gods brought to birth the universal Godhead.

3. O Fire, from thee is born the Seer, the Horse and of thee are the Heroes whose might overcomes the adversary. O King, O universal Power, found in us the desirable treasures.

4. O Immortal, all the Gods come together to thee in thy birth as to a new-born child. O universal Power, they travelled to immortality by the works of thy will when thou-leapedst alight from the Father and Mother.

5. O Fire, universal Godhead, none could do violence to the laws of thy mighty workings because even in thy birth in the lap of the Father and the Mother thou hast discovered the light of intuition of the Days in manifested things.¹

6. The heights of heaven were measured into form by the eye of this universal Force, they were shaped by the intuition of the Immortal. All the worlds are upon his head; the seven far-flowing rivers climbed from him like branches.

7. The Universal mighty of will measured into form the kingdom of middle space; a Seer, he shaped the luminous planes of Heaven. He has spread around us all these worlds; he is the guardian of immortality and its indomitable defender.

¹ or, in all sorts of knowledge.

पुनर्युगे विदधं गण-वृथोऽने रयि यशसं धेहि नव्यसीम् ।
पश्येव राजधवदोसमखर नीचा नि वरेव वनिनं न तेजसा ॥५॥

अपामृपस्व महेष्वा अग्राण विद्या राजानमप तस्थुर्हिसमम् ।
आ वृते अतिनममरदिवस्वते वरेवानरं मातरिद्या परावतः ॥४॥

अस्तरनाद्येवसी मित्रो अद्युर्बरेवानरो विदवमथल वृण्यम् ॥३॥
वि वमणीव धिषण अवतयद्वरेवानरो विदवमथल वृण्यम् ॥३॥

स जयमानः परमे व्योमनि वतान्यनिनरेतपा अरक्षत ।
अनरिक्षममिमनील पुण्यवरेवानरो महिना नाकमरपशते ॥२॥

पृथस्य वृणो अरक्षस्य न सहेः य नु वीचं विद्या जातवेदसः ।
वरेवानराय मतिनव्यसी श्रुतिः सोम इव पवते वायेरानये ॥१॥

८ पत्र

MANDALA SIX

SUKTA 8

1. Now have I spoken aloud the force of the brilliant Male who fills the world, the discoveries of knowledge of the god who knows all things that are. A new and pure and beautiful thought is streaming like sacramental wine to Fire, the universal Godhead.

2. Fire is the guardian of the laws of all workings and he kept safe the laws of his action and motion even in the moment of his birth in the supreme ether. The Universal mighty of will measured into shape the middle world and touched heaven with his greatness.

3. The Wonderful, the Friend propped up earth and heaven and made the darkness a disappearing thing by the Light. He rolled out the two minds like skins; the Universal assumed every masculine might.

4. The Great Ones seized him in the lap of the waters and the Peoples came to the King with whom is the illuminating Word. Messenger of the luminous Sun, Life that expands in the Mother brought Fire the universal Godhead from the supreme Beyond.

5. Found for those who from age to age speak the word that is new, the word that is a discovery of knowledge, O Fire, their glorious treasure; but cut him in twain who is a voice of evil, cast him low by thy force of light like a tree with the thunderbolt, imperishable¹ king.

¹ or, ageless

स इत्तत् स वि जानात्येति स वक्त्वान्यगुथा वदति ।
य इ विक्तेतदमृतस्य गोपा अवदत्वरूपरो अन्धेन पश्यन् ॥३॥

नाहं तत् न वि जानाम्येति न यं वयं न समरेऽवमानाः ।
कस्य त्वत् पुत्र इह वक्त्वानि परो वदाम्यवरो पित्रा ॥२॥

अद्वय कृष्णमहर्जुनं स वि वने रजसी वेद्याभिः ।
वैश्वानरो वायमानो न राजावातिरज्योतिषानिन्स्वर्गासि ॥१॥

सूक्त ९

अद्वैतस्य गोपाभिर्विष्टम्भाकं पाहि त्रिषणस्य सूर्येन ।
रक्षा स नो ददुषां शर्षा अने वैश्वानर य स तारोः स्ववानः ॥७॥

अस्माकमानं सवदत्तु आरयाऽनामि शत्रुमजरं सुवीर्यम् ।
यं ज्येष्ठ शनिं सहस्रिणः वैश्वानर वाजसने तवीतिभिः ॥६॥

MANDALA SIX

6. O Fire, uphold in our masters of the treasure their indestructible¹ hero-force and unbending might of battle. O universal Fire, may we by thy safe keepings conquer the plenitude of the hundreds and the plenitude of the thousands.

7. O our impeller,² holder of the triple session, shield our luminous seers with thy indomitable guardian fires. Keep safe, O Fire, the army of those who have given, O Universal, hearing our hymn to thee deliver to its forward march.

SUKTA 9

1. A day that is black and a day that is argent bright, two worlds revolve in their different paths by forces that we must know. Fire, the universal Godhead, like a king that comes to birth has thrust the Darknesses down by the Light.

2. I know not the woof, I know not the warp, nor what is this web that they weave moving to and fro in the field of their motion and labour. There are secrets that must be told and of someone the son speaks them here, one highest beyond through his father lower than he.

3. He knows the warp, he knows the woof, he tells in their time the things that must be spoken. This is the guardian of immortality who wakes to the knowledge of these things; walking here below he is one highest beyond who sees through another.

¹ or, unaging

² or, O doer of sacrifice,

पुरी वो मन्दं दिव्यं सुवर्चितं प्रयति यज्ञे अग्निमन्वरे दधिध्वम् ।
पुर उक्थ्येभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥१॥

१० अंतिमः

विश्वे देवा अगमस्यन्मिथ्यानात्स्वामान् तमसि तस्थिवांसम् ।
वैश्वानरोऽवर्तये नोऽमृत्योऽवर्तये नः ॥७॥

वि मे कर्णा पतयतो वि वक्षुर्वदं ज्योतिर्द्वय आहितं यत् ।
वि मे मनश्चरति दूरआर्थाः किं त्विदृश्यामि किम् न मनिष्ये ॥६॥

भूय ज्योतिर्निहितं दृशये कं मनो जिविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता एकं ऋगुमि वि यति साधु ॥५॥

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मय्यु ।
अयं स यज्ञे भूय आ निषत्तोऽमृत्युत्तन्वा वधंमानः ॥४॥

MANDALA SIX

4. This is the pristine priest of the call, behold him! this is the immortal Light in mortals. This is he that is born and grows with a body and is the Immortal seated and steadfast for ever.

5. An immortal Light set inward for seeing, a swiftest mind within in men that walk on the way. All the Gods with a single mind, a common intuition, move aright in their divergent paths towards the one Will.

6. My ears range wide to hear and wide my eyes to see, wide this Light that is set in the heart; wide walks my mind and I set my thought afar; something there is that I shall speak; something that now I shall think.

7. All the gods were in awe of thee when thou stoodest in the darkness and bowed down before thee, O Fire. May the Universal Godhead keep us that we may be safe, may the Immortal keep us that we may be safe.

SUKTA 10

1. When the pilgrim-rite moves on its way, set in your front the divine ecstatic Fire, place him in front by your words, the Flame of the good riddance:¹ he is the Knower of all things born; his light shines wide and he shall make easy for us the progressions of the sacrifice.

¹ The word *suvṛkti* corresponds to the Katharsis of the Greek mystics—the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. It is Agni Pavaka, the purifying Fire who brings to us this riddance or purification, “suvṛikti”.

वि द्वेषासीर्नहि वधेयं सदेव शतहिमाः सुवीराः ॥७॥

इमं यदा वनी धा अग्न उवाच यं न आसानी जहृते द्विविमान् ।
भरद्वाजो दधिषु सुवृक्षितमवतीवजित्य गन्धस्य साती ॥८॥

नू नदिचक्रं पुष्टवाजाभिभक्तो अग्रे रथि मधव-द्वयश्च धीहि ।
ये राधसा श्रवसा वातपन्यान्सुवीर्यभिभूयानि सन्ति जनान् ॥९॥

आ यः पशून् जायमान उवाँ दरेदृशं भासा कृष्णाश्वा ।
अथ बह्वि वितन ऊर्यपिपास्तिरः शीविषा ददृशे पावकः ॥१०॥

पीपाय स श्रवसा मय्येषु धी अग्नये ददाश विप्र उवाचैः ।
विष्णोभस्तेर्मूर्तिभिश्चित्रवज्रोविचक्रजस्य साता गोमयो दधाति ॥११॥

तम ह्युमः पूर्वणीक होतरान् अनिभिर्मन्त्रैश्च दधानः ।
स्त्रोमं यमस्मै मयनेव औषं घृतं न औषि मलयः पवनैः ॥१२॥

MANDALA SIX

2. O Fire, kindled by man's fires, priest of the call who comest with thy light, priest of the many flame-armies, hearken to the anthem our thoughts strain out pure to the godhead like pure clarified butter,¹ even as Mamata chanted to him her pæon.

3. He among mortals is fed on inspiration, the illumined who gives with his word to the Fire, the seer whom the Fire of the brilliant illuminations, settles by his luminous safeguardings in the conquest of the Pen where are the herds of the Light.

4. Fire of the blackened trail in his very birth has filled wide earth and heaven with his far-seeing light. Now has Fire that makes pure been seen by his bright flame even through much darkness of the billowing Night.

5. Found, O Fire, for us and the masters of plenty by thy safeguardings packed with the plenitudes a treasure of richly brilliant kinds; for these are they who surpass all others in their opulence and inspiration and hero-mights.

6. O Fire, yearn to the sacrifice that the bringer of the offering casts to thee; found the rapture. Hold firm in the Bharadwajas the perfect purification; guard them in their seizing of the riches of the quest.

7. Scatter all hostile things, increase the revealing Word. May we revel in the rapture, strong with strength of the Heroes, living a hundred winters.

¹ Here we have the clue to the symbol of the "clarified butter" in the sacrifice; like the others it is used in its double meaning, "clarified butter" or, as we may say, "the light-offering".

वैज्जं हं यथामसा वह्निरेनावायामि सुपुनवती सुवर्षितः ।
अप्यपि सद्य सदनं पृथिव्या अज्जपि यथाः सूर्यं न वस्यः ॥५॥

अदिद्युतत्तवपाको विभावाऽनं यजस्व रोदसी उरुवी ।
आयुं न यं नमसा राजहंसा अज्जपि सुपयसं पञ्च जनाः ॥४॥

धन्या विहिं नरे विषणा वहिं य देवाज्जनम गणते यजत्ये ।
वैपुळी अहिंरसा यद्ध विप्रो मय्यं लुण्ठो यनति रेम इहटी ॥३॥

नृवं देवा मन्दतमो नी अर्धुगान्तद्वो विदया मय्येव ।
पावकया जुह्वी वह्निरेनासाऽनं यजस्व नन्दं तव स्वासे ॥२॥

यजस्व देविरिषिती यजीयाननं वाथी मरुतां न प्रयुषित ।
आ नी मित्रावरुणा नासत्या द्वावा देवाय पृथिवी ववृत्ताः ॥१॥

MANDALA SIX

SUKTA 11

1. Missioned and strong to sacrifice, offer the sacrifice, Priest of the call; O Fire, put away from us as if by the applied force of the Life-gods all that opposes. Turn in their paths towards our offering Mitra and Varuna and the twin Lords of the journey and Earth and Heaven.

2. To us thou art our priest of the invocation, harmless and perfect in ecstasy; thou art the god within in mortals that makes the discoveries of knowledge; thou art the carrier with the burning mouth, with the purifying flame of oblation. O Fire, worship with sacrifice thy own body.

3. In thee the understanding is full of riches and it desires the gods, the divine births, that the word may be spoken and the sacrifice done, when the singer, the sage, wisest of the Angiras chants his honey-rhythm in the rite.

4. He has leaped into radiance and is wise of heart and wide of light; O Fire, sacrifice to the largeness of Earth and Heaven. All the five peoples lavish the oblation with obeisance of surrender and anoint as the living being, Fire the bringer of their satisfactions.

5. When the sacred grass has been plucked with prostration of surrender to the Fire, when the ladle of the purification full of the light-offering has been set to its labour, when the home has been reached in the house of Earth and the sacrifice lodged like an eye in the sun,—

सात्माकिमिदं न शब्दरतिः न शब्दरतिः न शब्दरतिः ।
इति वदन् शब्दाः पिबेव जायमानि यतः ॥४॥

तेजोवायुः पृथग्विद्वन्मनोऽपि न शब्दरतिः न शब्दरतिः ।
अद्वैतो न शब्दरतिः न शब्दरतिः न शब्दरतिः ॥५॥

आ यस्मिन्ने स्वप्नाकं यजन् पञ्चदशान्तरात्ततः न शब्दः ।
विषयस्त्वन्ततः न शब्दः न शब्दः न शब्दः ॥६॥

मय्ये होता दुराणं बहिष्ठा रात्रिनिस्तोदस्य रोदसी यजन् ।
अयं स सूर्यः सहेस शब्दावा दुराण्युर्गो न शब्दरतिः न शब्दरतिः ॥७॥

१२ श्रुति

दशस्य नः पृथग्वैदिकं होतृवैदिकं अग्निमिदं न शब्दः ।
रायः सूर्यो सहेस शब्दावा दुराण्युर्गो न शब्दरतिः न शब्दरतिः ॥८॥

MANDALA SIX

6. O Son of Force, O Fire, kindling with the gods thy fires, Priest of the call, priest with thy many flame-armies, dispense to us the Treasures; shining with light let us charge beyond the sin and the struggle.

SUKTA 12

1. In the midmost of the gated house Fire, the Priest of the call, the King of the sacred seat and the whip of swiftness, to sacrifice to Earth and Heaven! This is the Son of Force in whom is the Truth; he stretches out from afar with his light like the sun.

2. When a man sacrifices in thee, O King, O Lord of sacrifice, when he does well his works in the wise and understanding Fire like Heaven in its all-forming labour, triple thy session; thy speed is as if of a deliverer, when thou comest to give the sacrifice whose offerings are man's human fullnesses.

3. A splendour in the forest, most brilliant-forceful is the speed of his journeying; he is like a whip on the path and ever he grows and blazes. He is like a smelter who does hurt to none; he is the Immortal who wakes of himself to knowledge: he cannot be turned from his way mid the growths of the earth.

4. Fire, the knower of all things born, is hymned by our pæans in the house as if in one that walks on the way. He feeds on the Tree and conquers by our will like a war-horse; this shining Bull is adored by us with sacrifice like a father.

स सत्यतः शिवसा हिनै वृत्तमाने विप्रो वि पण्यमि विवाजम् ।
यं त्वं प्रवेत्त श्वेतजालं रया सजोषा नय्यापां हिनीषि ॥३॥

त्वं भगो न आ हि रत्नमिषे परिच्छेद क्षयसि वस्मवर्वाः ।
अगने मित्रो न बृहेत श्वेतस्याऽसि क्षता वासस्य देव भूरैः ॥२॥

त्वष्टिर्वा सुभग सीमागन्धर्वो वि यति वनिनो न वयाः ।
श्रुष्टी रयिर्वाजो वृत्रघ्नो दिवो वृष्टिरोज्यो रीतिरयाम् ॥१॥

सूक्त १३

स त्वं नो अवशिष्टाया विन्देभिभरने अग्निभिस्त्रिधातः ।
वेदि रया वि यासि कुर्वन्ता सदेम शतहिमाः सुवीराः ॥६॥

अथ त्मास्य पनयन्ति मासो वृथा यत्तश्चदनुयाति पृथ्वीम् ।
सद्यो यः स्मृष्टो विष्वतो ध्वीयाननयो न तापूरति धन्वा राट् ॥५॥

MANDALA SIX

5. And now his splendours chant aloud and he hews with ease and walks along the wideness of the earth. He is rapid in his race and in a moment is loosed speeding to the gallop: he is like a thief that runs; his light is seen beyond the desert places.

6. O War-horse, us from the bondage deliver, kindling, O Fire, with all thy fires; for thou travellest to the Riches and scatterest the forces of affliction and sorrow. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 13

1. O felicitous Fire, of thee are all felicities and they grow wide from thee like branches from a tree. For quickly come, in the piercing of the Python adversary, the Riches and the desirable plenty and the Rain of Heaven and the flowing of the Waters.

2. Thou art Bhaga of the felicities and thou pourest on us the ecstasy and takest up thy house in us, a pervading presence and a potent splendour. O divine Fire, like Mitra thou art a feeder on the vast Truth and the much joy and beauty.

3. O Fire born of the Truth, O thinker and knower, when consenting with the Child of the Waters thou takest pleasure in a man and speedest him with the Treasure, he becomes a master over beings and in his might slays the Python adversary and becomes a seer and carries out with him the riches of the Dweller in the Cave.

नाना ह्यानेजसे रघुवंसे राघो अयः ।
पुर्वतो वरुणमायवो वतः सीधन्तो अवनम् ॥३॥

अग्निनिदिष्ट प्रवेत्ता अग्निवैवस्वतम ऋषिः ।
अग्निं होतारमीळसे यज्ञेयं मनुष्ये विशः ॥२॥

अना यो मर्यां कुवो विषं जुजोष धीविभ्यः ।
मसस्ये य म पूर्यं इषं वरीतावसे ॥१॥

४१ क

वया सुनो सहस्रो नो विहृता आने लोकं तनयं वाजि नो वः ।
विश्वामित्राग्निमरिषिर्वातस्य मदेम आतडिमाः सुवीराः ॥६॥

ता नम्य आ सौमित्रमा सुवीराऽने सुनो सहस्रः पूषसे आः ।
ऊर्गाविषं यच्छत्रमा मूरि पश्यो वयो वृकपापारयं जगुरये ॥५॥

पस्ते सुनो सहस्रो गीमिवक्ष्यमसंनो निशति वेदानत् ।
विश्वं स देव प्रति वारमानं अने आन्यं पश्यसे वसव्यः ॥४॥

MANDALA SIX

4. O Son of Force, the mortal who has reached to the intensity of thee by the word and the utterance and the altar and the sacrifice, draws to him sufficiency of every kind of wealth, O divine Fire, and walks on the way with his riches.

5. O Fire, O Son of Force, found for men that they may grow, happy riches of inspiration with strength of its hero-keepers,—many herds, thy creation in thy might, but now a food for the wolf and the foe and the destroyer.

6. O Son of Force, become the vast speaker within us; give us the Son of our begetting, give us all that is packed with the plenitudes; let me enjoy by my every word satisfaction of fullness. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 14

1. When mortal man by his musings comes to take pleasure of work and thought in the Fire, he shines with light and is one supreme; he receives the impulsion that leads him to safety.

2. The Fire is the thinker and knower, the Fire is a mightiest disposer of works and a seer. To Fire the priest of the invocation the peoples of men aspire in their sacrifices.

3. Of many kinds are they who seek thy safeguard and strive with the Fire for his riches; men breaking through the Destroyer seek to overcome his lawless strength by the order of their works.

अग्निरप्सामृतीषहं वीरं ददाति सत्पतिम् ।
यस्य त्रसन्ति शवसः सञ्चक्षि शत्रवो भिया ॥४॥

अग्निर्हि विद्यना नितो देवो मर्तमुण्यति ।
सहावा यस्यावृतो रयिर्वाजेष्ववृतः ॥५॥

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
वीहि स्वस्ति सुक्षितिं दिवो नून् द्विषो अंहांसि दुरिता तरेम
ता तरेम तवावसा तरेम ॥६॥

सूक्त १५

इमम् षु वो अतिथिमुषर्बुधं विश्वासां विशां पतिमृञ्जसे गिरा ।
वेतीद्विवो जनुषा कच्चिदा शुचिर्ज्योक् चिदत्ति गर्भो यदच्युतम् ॥१॥

मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यमूर्ध्वशोचिषम् ।
स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्मह्यसे दिवेदिवे ॥२॥

MANDALA SIX

4. The Fire gives to man a Master of beings, a Warrior who overbears the charge of the foe and wins the Waters; the enemies are afraid at his very sight and scatter in panic from his puissance.

5. The Fire is the godhead who rescues mortal man by knowledge from the Binder. A forceful thing is the treasure of his riches, unencircled by the adversary, unbesieged in its plenitudes.

6. O Fire, O friendly Light, O Godhead turn to the Godheads, mayest thou speak for us the true thought of Earth and Heaven; march in peace to the happy abode and the Men of Heaven. Let us pass safe beyond the foe and the sin and the stumbling.

Let us pass beyond these things, pass in thy keeping through them safe.

SUKTA 15

1. Thou must crown with the word the guest who wakes from sleep with the dawn, Master of all these peoples. He is pure from his very birth and surely he comes to us from heaven in his time; long too, a child from the womb, he feeds on all that is unfallen.

2. The Bhrigus set in the Tree the godhead of our aspiration with his high flame of light like a friend well-confirmed in his place. And now, O Wonderful, well-pleased in him who has cast to thee the offering, thou art magnified by wordings of thy power from day to day.

समिद्धमग्निं सप्तधा निरा गूणं शुद्धिं पावकं पुरो अचरे प्रथमं ।
विषं होतारं पुष्कारमर्द्धं कविं सुन्दरीमर्द्धं जालवेदसम् ॥७॥

अग्निमग्निं वः सप्तधा दुवस्त्यत् प्रथमिषं वो अतिथिं गूणिषणि ।
उष वो गीर्धिरमूर्धं विवासत् देवो देवेषु वनते हि वायुं
देवो देवेषु वनते हि नो दुवः ॥८॥

पावकया यद्विचलयन्त्या कृपा क्षामयुव उषसो न मानना ।
देवेषु यामञ्जलस्त्य न रण आ यो येषु न तद्विषाणो अचरः ॥९॥

द्युतां वो अतिथिं स्वर्धिरमग्निं होतारं सनुषः स्ववचसम् ।
विषं न दूषवचसं सुवर्धिरमग्निमर्द्धव्याहिरमर्द्धं देवमञ्जसे ॥१०॥

स त्वं दक्षस्यावृको वृधो अर्यः परस्यानरस्य तक्षः ।
रायः सुनो सहसो मयव्वा ह्यद्वयच्छ वातदेव्याय सप्तधा
अर्द्धजाल सप्तधा ॥११॥

MANDALA SIX

3. Be in us the one whom the wolf cannot rend, the god who makes grow the discernment, makes grow the supreme inner Warrior who delivers.¹ O Son of Force, extend in mortals the Riches, the wide-spreading House, for the caster of the offering, for Bharadwaja the wide-spreading House.

4. Crown must thou the guest shining with light, the Male of the Sun-world, the priest of man's invocation who makes perfect the Rite of the Path. Crown with your acts of purification the Seer whose speech has its home in the Light,² the Carrier of offerings, the Traveller, the Godhead of Fire.

5. He shines with the light that makes pure, the light that awakens to knowledge, shines in beauty on the earth as if with a splendour of Dawn. He is as if one hewing his way in the march and battle of the shining Horse; he is like one athirst and luminously blazing, the ageless Fire.

6. Fire and again Fire set to work with your fuel, chant with your speech the dear, the beloved Guest. Approach and set the Immortal alight with your words; a god he enjoys in the gods our desirable things,—a god, he enjoys our works in the gods.

7. I chant the Fire that is kindled with the word for fuel, the Fire that is pure and makes pure; Fire that is steadfast for ever and marches in front in the Rite of the Path. We desire with his felicities the Illumined, the priest of the call, the harmless, rich with many blessings, the Seer who knows all births that are.

¹ or, be our deliverer from the enemy beyond and within us.

² or, has its home in the Heaven, or, houses the Light,

सं त्वा वृत्तमन्वदधुर् पाथः सं राथः संहृष्टायः संहृष्टो ॥१२॥
त्वमाने वृत्तयतो नि पाहि त्वम् नः संहृष्टावसवद्यात् ।

त्वमाने पात्यत न पिपथि यस्त आनद कवधे और धीतिम् ।
यस्त्य वा निशित बोधित वा नमिन्पृथिञ् शवलोत् रथा ॥१३॥

तं युजतीकं सुदंशं त्वञ्चमविद्वंशो विद्वदं सपम् ।
स यक्षद्विष्टवा वृत्तानि विद्वान् य देवमामिनरमनेषु बोधते ॥१०॥

विष्वक्कान उभयां अन् वता दूतो देवानां रजसो समीपसे ।
यत् धीति युजितमार्वाणीमहेऽथ रमा नस्त्रिवक्त्रः शिवो भव ॥१॥

त्वा दूतमाने अमृतं ग्रीष्मो देववाहं दधिरे पायुमोडयम् ।
देवासद्व सतिसद्व जागृवि विभुं विद्वति नमसा नि धीदेरे ॥८॥

8. O Fire, they have set thee here the Messenger, the Immortal in generation after generation, the Carrier of offerings, protector of man and the Godhead of his prayer. Gods alike and mortals sit with obeisance before the all-pervading Master of the peoples, the ever-wakeful Fire.

9. O Fire, according to the laws of thy works thou pervadest either race; thou art the messenger of the Gods and rangest both the worlds. Since we have accepted thy thinking and the right understanding that is thine, be to us our triple armour of defence and benignant helper.

10. May we who know not come into touch with this great knower with his true front and just walk and perfect vision. May he who knows all manifested things¹ do sacrifice for us, may Fire voice our offering in the world of the Immortals.

11. O heroic Fire, thou guardest and bringest safe to the other side the man who has reached to the Thought for thee the Seer and achieved the intensity of the sacrifice or its ascending movement; thou fillest him with might and riches.

12. O Fire that hast the Force, guard us from fault, guard from one who would subject us. May there come to thee along the path full of destructions the thousand-fold delectable treasure.

¹ or, all kinds of knowledge

इमम् पञ्चवक्त्रवर्तिन मन्थनि वेषसः ।
 पञ्चवक्त्रवर्तिनमनपञ्चमूर्त्युपाख्यायः ॥१७॥

अने विद्वेयिः स्वनीक देवैर्लज्जित्वरं प्रथमः सीद योनिम् ।
 कुलायिनं धृतवन्तं सवित्रे यज्ञं नय पञ्चमानाय सायु ॥१६॥

अस्मि प्रपत्तिं युधिष्ठानि हि ह्यो नि त्वा दधीत रोदसी यजाम्यै ।
 अवा नो मधवन्वाजसातावायने विद्वानि दुरिना तरेम
 वा तरेम तवावसा तरेम ॥१५॥

अने पदल विशी अष्टवरस्य होतः पावकशोचं वेदवै हि यज्या ।
 ऋता यज्ञासि महिना नि यद्वैभूद्व्या वह यविष्ठ या ते अष्ट ॥१४॥

अग्निहोता गृह्यतिः स राजा विद्वान् वेद अग्निमा जातवेदः ।
 देवानामेव यो मयर्पितां यविष्ठः स य यजतामृतावा ॥१३॥

MANDALA SIX

13. Fire, the priest of the invocation, is a king and the Master in our house; all the births he knows, he is of all things born the Knower. He is strong to sacrifice and the Truth is in him; let him do sacrifice for gods and mortals.

14. O Fire, O Light that makest pure, O summoning priest of man's sacrifice, today when thou comest as a doer of worship, today when thou growest all-pervading in thy greatness and offerest the things of the Truth for sacrifice, today carry with thee our offerings, O ever-youthful Fire, even the truths that are thine.

15. Open thy manifesting eye on our firm-based pleasant things; let a man set thee within him to sacrifice to Earth and Heaven. Protect us, O King of Riches, in our conquest of the plenitudes; O Fire, may we pass safe through all the stumbling-places.

Let us pass beyond these things, pass in thy keeping through them safe.

16. O Fire with thy strong armies of flame, sit with the gods, first of them all, in the wool-flecked lair where the Nest is ready and the light-offering; lead for the doer of the rite, for the presser of the wine rightly on its paths the sacrifice.

17. This is that Fire whom the ordainers of works churn out like Atharvan of old; a Power unbewildered, they led him in his zigzag walk from the dusky Nights.

त्वमिमां यथा पुं विवोदासाय भुवने ।
 मरुदाजाय ददातु ॥५॥
 त्वामिह अथ हिता मरुतो वाजिभिः शूनम ।
 ईजे यज्ञेषु यजिषम् ॥४॥
 वेत्या हि वेधो अवनः पयस्व देवाजसा ।
 अग्रे यज्ञेषु भुक्ता ॥३॥

स नो मन्त्रमिन्द्रवरे विद्विमयजा महे ।
 आ देवान्वाक्षि यक्षि च ॥२॥
 त्वमाने यजानां देवा वज्रवेधां हितः ।
 देवीममिन्धु जने ॥१॥

सूक्त १६

वयम् त्वा गृह्णते जनानामाने अकष्टं स्मिधा बृहन्नम ।
 अस्मैरि नो गाहेपत्यानि सन्तु तामेव नस्तेजसा सं विशाधि ॥१९॥
 जनिता देववीर्ये सर्वतोभा स्वस्तये ।
 आ देवान्ब्रह्मन्तं ऋतावधो यज्ञं देवेषु प्रस्पृशः ॥१८॥

MANDALA SIX

18. Be born to us in our all-forming labour for the coming of the Gods, for our peace. Bring the gods to us, the Immortals, the builders of the growing Truth; give to our sacrifice touch on the gods.

19. O Fire, O man's master of the house, we have fed thee with our fuel and made thee a vastness; let the works of the house-master be unhalting, make us utterly keen with thy intense force of light.

SUKTA 16

1. O Fire, thou art set here in all as the priest of the call in the sacrifice, set by the gods in the human being.

2. Offer worship with thy rapturous tongues in the Rite of the Path to the Great Ones. Bring the gods to us, do them sacrifice.

3. O ordainer of works, mighty of will, by thy revealing light¹ in the sacrifice thou knowest the tracks of the gods and their highways.

4. Now has the Bringer of the Treasure with his horses of swiftness aspired to thee for a twofold bliss; he has sacrificed in the sacrifices to the king of sacrifice.

5. O Fire, for the Servant of Heaven² who presses the wine, for Bharadwaja the giver of the offering, the multitude of these desirable things!

¹ or, with thy straight going

² Divodasa

वृद्धेण पुत्रदरम् ॥१४॥
तस्मै त्वा दध्यङ्गुलिः पुत्र ईषे अथवाणः ।

मूर्ध्ना विवस्वस्य वासतः ॥१३॥
त्वामाने पुष्करादध्यधर्वा निरमन्थत ।

वृद्धेन सुवीथम् ॥१२॥
स नः पूष अवाप्यमच्छा देव विवाससि ।

वृद्धेच्छोवा पविच्छय ॥११॥
तं त्वा समिद्धुरङ्गिरो घृतेन वध्यामसि ।

नि होता ससि बहिषि ॥१०॥
अन आ याहि वीतये गुणानो देवदातये ।

अने पक्षि विवो विवः ॥९॥
त्वं होता मनुर्होती वज्रिरोसा विवृष्टरः ।

विवरे जूयन्त कामिनः ॥८॥
तव प्र पक्षि सर्वशर्मन् कर्तुं सुदानवः ।

पक्षेण देवमीळते ॥७॥
त्वामाने स्वाध्या मतीसो देववीतये ।

अथर्वनिवस्य सुष्टुतिम् ॥६॥
त्वं वृती अमर्त्य आ वहा देव्यं जनम् ।

MANDALA SIX

6. Thou art the Immortal messenger; lend ear to the laud of the seer and bring the Divine People.

7. Men deeply meditating aspire to thee that the godheads may come to them; mortals they aspire to the God in the sacrifice.

8. Bring into sacrifice thy perfect sight and thy will; rich are thy gifts and in thee is the joy of all who desire.

9. Thou art the priest of the call set here in thinking man, his carrier with mouth of flame wiser in knowledge than he. O Fire, sacrifice to the people of heaven.

10. Come, O Fire, for the advent; voiced by the word, come for the gift of the oblation: sit, the priest of our invocation, on the grass of the altar.

11. O Angiras, we make thee to grow by our fuel and our offering of the clarity; flame into a vast light, O ever-youthful Fire.

12. O God, O Fire, thou illuminest towards us a wide light of inspired knowledge and the vastness of a perfect force.

13. O Fire, Atharvan churned thee out from the Lotus,¹ from the head of every chanting sage.

14. And Dadhyang too, the Seer, Atharvan's son, kindled thee a slayer of the Python adversary and shatterer of his cities.

¹ or, on Pushkara; or, the Lotus of the head of every chanting sage.

अव गाय व वेधसे ॥२२॥
प्र वः सखायो अमन्ये स्तोमं यज्ञं व धृष्ट्या ।

वृद्धेतल्लभ्य भानुना ॥२३॥
स प्रनवधवोपसाजान् द्युननं संयता ।

वन्वधवतो अस्तिवः ॥२०॥
स हि विश्वानि पार्थिवानि दानान्महिषाना ।

विश्वोदासस्य सपतिः ॥१९॥
आगिरगाग्निम भारतो वृज्ज्वा पुष्टवेतनः ।

अथा द्रुवो वनवसे ॥१८॥
नहि ते पूर्वमधिषण्व भुवधेमानां वसो ।

तत्रा सदः कृणवसे ॥१७॥
यत्र ऋच व ते मनो दधं दधस उत्तरमे ।

एतैर्षु ष्व भवानि तेजान् कृत्यतरा निरः ।
एभिर्बुधैर्मि कृत्यैर्मिः ॥१६॥

धनंजयं रवोरपो ॥१५॥
तस्मै त्वा पाश्या वेषा समीधे दत्तयुद्धेनमम ।

MANDALA SIX

15. Thee the Bull of the paths set full alight, most mighty to slay the Destroyers, a conqueror of riches in battle upon battle.

16. Come to me and let me voice to thee, O Fire, true other words; for thou growest by these moon-powers of the Wine.

17. Wheresoever is thy mind and thou plantest that higher discernment, there thou makest thy house.

18. O Prince of Riches, the fullness of thy treasures meets not the eye and it is for the few;¹ take then joy in our work.

19. Fire of the Bringers is approached by us, the slayer of the Python adversary conscious with a multiple knowledge, the Servant of Heaven's Fire, master of beings.

20. This is he that unconquered, unoverthrown shall by his greatness win and give to us a treasure beyond all earthly things.

21. O Fire, by a new illumination like the old and joining it, thou hast stretched out the Vast with thy light.²

22. O friends, offer to the impetuous violence of Fire the hymn and the sacrifice; sing the illumining verse, chant to the Ordainer of works.

¹ or, let not the fullness of thy treasures meet the eye only of the few; then

² or, built the Vast with thy light.

स हि यो मानुषा युगा सीदद्धोता कविक्रतुः ।
 दूतश्च हेव्यवाहितः ॥२३॥

ता राजाना दूषिष्वतस्तदित्यन्मादातं गणम् ।
 वसो यक्षो हि रोदसी ॥२४॥

वस्वो ते आने संद्विष्टरिषयते मन्वाय ।
 ऊर्ध्वो नपादमूर्तस्य ॥२५॥

ऋत्वा दा अस्तु श्रौढोऽथ त्वा वन्वन्सुरेकणाः ।
 मर्त आनाश सुर्ववितम् ॥२६॥

ते ते आने त्वोता इषयन्तो विरवमयुः ।
 तन्तो अयो अरातोर्वन्वन्तो अयो अरातोः ॥२७॥
 अग्निनिस्त्रमेन शोषिषा याससिद्धिबं न्यत्रिणम् ।
 अग्निर्नो वनते रथिम् ॥२८॥

सुवीरं रथिमा भर जातवेदो विचक्षण ।
 वहि रक्षांसि सुकलो ॥२९॥

त्वं नः पाह्येहिमी जातवेदो अथायतः ।
 रक्षा यो ब्रह्मणस्कावे ॥३०॥

MANDALA SIX

23. This is he that must sit through the human generations, man's Priest of the call with the seer-will, the Messenger, the Carrier of the oblation.

24. O Prince of the Treasure, do worship here with sacrifice to the Two Kings who are ever pure in their works, to the sons of the Indivisible Mother, to the company of the Life-Gods, to Earth and Heaven.

25. O Fire, O Child of Energy, full of riches is thy vision for the mortal, the vision of the immortal, and it imparts to him its impulse.

26. Let the giver be the best by work of the will; today winning thee let him become one overflowing with affluence: a mortal, he shall taste the perfect purification.

27. These are thy men whom thou guardest, O Fire, and they find the speed of thy impulse and move to universal Life, fighters piercing through the armies of the enemy, fighters conquering the armies of the enemy.¹

28. Let the Fire with his keen energy of light overwhelm every devourer; Fire conquers for us the riches.

29. O wide-seeing Fire, God who knowest all births that are, bring to us the treasure with its strength of the Heroes; O mighty of will, slay the demon-keepers.

30. O God who knowest all births that are, guard us from sin and from him that worketh calamity; O Seer of the Word, protect us.

¹ or, piercing through the enemies who war against them, (bis).

उपच्छायाभिख्यैर्गोत्राणाम् शम्भुं ते वयम् ।
अग्रे हिरेण्यसंभवाः ॥३८॥

उप त्वा एवसंभवा प्रयस्वन्तः सहस्केत ।
अग्रे संस्रजस्यै गिरः ॥३७॥

ब्रह्म प्रजावदा भर जातवदो विचक्षणे ।
अग्रे षट्पदयष्टिर्वि ॥३६॥

गम्य मातुः पितृष्वपि विद्विजानो अक्षरे ।
सोदन्तस्तप्य योनिमा ॥३५॥

अग्निर्बृजालि जडघनद्वं द्रविणस्त्युर्वपन्मया ।
समिद्धः शोक आहूतः ॥३४॥

अग्रे वरेण्य वसु ॥३३॥
भरद्वाजाय सप्रथः शम्भुं पच्छ सहस्य ।

त्वं तं देव जिह्वया परि वाचस्व दुष्कृतम् ।
मर्तो यो नो जिघांसति ॥३२॥

यो नो अग्रे कुरेव आ मर्तो वधाप दाजति ।
तत्समाधः पाहृहेसः ॥३१॥

MANDALA SIX

31. The mortal of evil movements who gives us over to the stroke, guard us, O Fire, from him and his evil.

32. O God, repulse on every side with thy tongue of flame that doer of wickedness; oppose the mortal who would slay us.

33. O forceful Fire, extend to Bharadwaja the peace¹ with its wideness; extend to him the desirable riches.

34. Let Fire the seeker of the treasure kindled and brilliant and fed with our offerings slay with his flame of illumination the encircling Adversaries.

35. Let him become the father of the Father in the womb of the Mother; let him break out into lightnings in the Imperishable, let him take his seat in the native home of the Truth.

36. O wide-seeing Fire, God who knowest all births that are, bring us the Word with its issue, the Word whose light shines in Heaven.

37. O thou who art made by our force, we come to thee of the rapturous vision bringing our offerings for thy pleasure and let forth towards thee, O Fire, our words.

38. Like men that take refuge in the shade, we have arrived to the refuge of thy peace, there where thou blazest with light and art a vision of gold, O Fire.

¹ or, the wide-spreading house of refuge

वीती यो देव मर्तो दुवत्येदनिमीळीतावरे हविष्मान् ।
होतारं सत्ययज्ञं रोदस्योक्तानादेत्ता नमसा विवासेत् ॥४६॥

शोभा वि भाह्यजर ॥४५॥
उदने भारत धूमदजालेण दविष्यन्ते ।
आ देवानस्सोमपीतये ॥४४॥
अवष्टा नो याह्या वहोऽसि प्रयांसि वीतये ।
अरं वह्नित मयवे ॥४३॥
अगने यदेवा हि ये तवाऽऽवाप्सो देव साधवः ।
स्थान आ गृह्येयमिम् ॥४२॥
आ जालं जानवेदसि प्रथं विशीतानिभिश्चम् ।

आ स्वे योनौ नि षोदतु ॥४१॥
य देवं देववीतये अरता ययुर्वितमम ।
विशामिन् स्वधवरम् ॥४०॥
आ यं हस्ते न जादितं विद्युं जालं न विभ्रति ।

अगने पुरी करोविष्य ॥३९॥
य उय देव शयहो तिममशुङ्गा न वंसगः ।

MANDALA SIX

39. Thou art like a fierce fighter shooting arrows and like a sharp-horned Bull; O Fire, thou breakest the cities.

40. They bring him like a beast of prey, like a new-born child they bear him in their hands, Fire that effects the Rite of the Path for the peoples.

41. Bring to us this great discoverer of riches, bring the god for the coming of the gods; let him take his seat in his own native home

42. In the felicitous Fire that knows all things born the Master of your House is born to you; sharpen to his intensity the beloved guest.

43. O God, O Fire, yoke those horses of thine that do well the work and can bear thee sufficient for our passion.

44. Come to us, bear towards us the Gods that they may eat¹ of our pleasant offerings and drink our Soma wine.

45. O Fire of the Bringers luminously lightening with thy incessant flame upward burn; spread wide thy light, O ageless power.²

46. Let the mortal who would serve with his works the God in the advent, aspire bringing his offering to the Fire in the Rite of the Path; let him with uplifted³ hands and with obeisance of surrender make shine the summoning Priest of Earth and Heaven, the fire of true sacrifice.⁴

¹ or, come to

² or, imperishable

³ or, outstretched

⁴ or, who worships the Truth with sacrifice.

HYMNS TO THE MYSTIC FIRE

धा ते अग्न ऋचा हविर्हृदा तष्टं भराससि ।
ते ते भवन्तूक्ष्ण ऋषभासो वशा उत ॥४७॥

अग्नि देवासो अग्नियमिन्धते वृत्रहत्समस् ।
येना वसून्पाभूता तूळ्हा रक्षांसि बाजिना ॥४८॥

MANDALA SIX

47. We bring to thee, O Fire, by the illumining word an offering that is shaped by the heart. Let there be born from it thy impregnating bulls and thy heifers.

48. The Gods kindle, most strong to slay the Python adversary, the supreme Fire, the Horse of swiftmess by whom the Riches are brought and pierced the demon keepers.

MANDALA SEVEN

दा नो अने विद्या रसि सुवीरं रजपत्नं सहस्रं प्रशस्तम् ।
न पं यावा नरति यावुमावात् ॥५॥

प्र ते अनयोऽनित्यो वरं निः सुवीरासः शीघ्रवन्तं ह्युमन्तः ।
यवा नरः समासते युवाताः ॥४॥

प्रहो अने दीदिहि पुरी नोज्ञयमा सून्यां यावळ ।
त्वां शशवन्त उष यतिं वाजाः ॥३॥

तमनिनस्ते वसवो न्युवन् त्रुप्रतिवक्षमवसे कृतविबले ।
दक्षायो यो वस आस नित्यः ॥२॥

अग्नि नरो दीधितिमररण्याहेस्तन्युतो जनयन्त प्रशस्तम् ।
हरेर्दशो गृह्यतिमथयुम् ॥१॥

सं० १

वासिष्ठे मंत्रावलीः

VASISHTHA MAITRAVARUNI

SUKTA 1

1. Men have brought to birth from the two tinders by the hands' fall the Fire voiced by the light of their meditations;¹ Fire that sees afar the flaming master of the house.

2. The Shining Ones² have set within in our dwelling-house closely regarding all to guard us from whatever side—that Fire which in his home sits eternal and all-discerning.

3. Verily shine out in front of us, O Fire, with thy perpetual radiance; to thee continuous come plenitudes.

4. Fires come blazing out supremely from thy Fires, luminous, full of hero-might, there where are assembled men born to the perfect birth.

5. Give us, O Fire, O Forceful One, by the thought the wealth full of hero-power, full of progeny high-proclaimed which the Assailant with his demon magic cannot pierce.

¹ or, by the scintillations of their thought the Fire voiced by them;

² or, the lords of the riches

उप यमेति युवतिः सुदक्षं दोषा वस्त्रोद्देहिब्रह्मणी धृताची ।
उप स्वैनमरमतिवर्षुषः ॥६॥

विदवा आनन्दपद्मेरातीर्थमिस्त्रपाभिःरदहो जलधाम् ।
प्र निस्वरं चानयस्त्रवामावापम् ॥७॥

आ यस्ते अग्न इषते अनीकं वसिष्ठ शुक दीदिवः पावक ।
उती न एभिः स्तवधैरिहै स्याः ॥८॥

वि ये ते अगने भिजरे अनीकं मर्ता नरः पित्र्यासः पुत्रवा ।
उती न एभिः सुमना इहे स्याः ॥९॥

इमे नरो वृजहृत्पुं शूरा विदवा अदेवीरभि सन्तु मायाः ।
ये मे विष्यं पनयन्त प्रशस्त्राम् ॥१०॥

मा शूने अगने नि षवाम नृणां माशेषसोऽवीरता परि स्या ।
प्रजावतीषु कुरुषु कुरु ॥११॥

यमदवी नित्यमृपयानि यज्ञं प्रजावन्तं स्वपन्तं क्षयं नः ।
स्वजनना शेषसा वावधानम् ॥१२॥

MANDALA SEVEN

6. He to whom there comes in the light and in the dusk the young Damsel, luminous bearing the offering—it is his own dynamic thought that comes to him desiring the Riches.

7. O Fire, burn away from us all hostile powers with the consuming flames with which thou didst burn the afflicting demon, destroy Pain so that no voice of her is left.

8. O bright and most opulent, O Fire, who shinest and purifiest, as with whosoever kindles thy flame forces, so with us too, by those lauds abide.

9. As with those who have turned to thy flame-force mortal men, our forefathers in many lands, with us too by these lauds in thy right-mindedness abide.

10. May these men, heroes in the slayings of the Coverer, who work out the thought I have voiced, overcome all undivine mage-knowledge.

11. O Fire, may we not dwell in the emptiness, nor in house of men where there is no son¹ and the hero is not, but around thee may we dwell in homes where there is good progeny, O dweller in the home.

12. This is the eternal sacrifice to which there comes the Rider of the Horse, to our house full of progeny and good offspring, our house increasing with the self-born Son.

¹ or, where no remainder is left

सा नो आनन्दवीर्ये परा दा दुर्वर्त्तितमनस्ये सा नो अर्ये ।
सा नः क्षुधे सा रक्षस ऋतावो सा नो दसे सा वन आ जह्युः ॥१९॥

इमो अग्रे वीरतमामिन् देव्याजसो वक्षि देवतातिमच्छ ।
प्रति न ईं सुरभीणि व्यत्यु ॥१८॥

दे अग्रे आदेवनाति मूर्त्तेशानास आ जह्युषाम नित्या ।
उमा ऊवासी बह्वे मिथये ॥१७॥

अयं सो अग्निरादितः पुत्रो यमेशानः समिद्विन्दे देविष्मान् ।
परि यमस्तथैवैर्ष्ये होता ॥१६॥

सेदग्निर्वाग् वनूषतो निपाति समेष्टारमहेस उरुष्यात् ।
सुजातासः परि चरन्ति वीरः ॥१५॥

सेदग्निरानीरुपस्त्वन्मान् यत्र वाजो जनयो वीर्यपाणिः ।
सहेकपाया अक्षरा समिति ॥१४॥

पाहि नो अग्रे रक्षसो अजुष्टात् पाहि भूतैररक्षो अघाथोः ।
त्वा युजा पृतनाभू र्तिम व्याप्त ॥१३॥

MANDALA SEVEN

13. Protect us, O Fire, from the abhorred Rakshasa, protect from the harm of one who would war against us and do us evil; with thee as ally may we overcome those who would battle against us.

14. May that Fire go beyond all other fires where is the Horse and the Son with the strong hand; traveller of the thousand paths reaches the imperishable things.

15. This is that Fire who guards those who would conquer, he protects from evil the man who sets him ablaze; the heroes of the perfect birth move around him.

16. This is that Fire who is called¹ in many lands whom the giver of the offering sets ablaze and has lordship, round whom moves the priest of the call in the rites of the path.

17. In thee, O Fire, we cast many offerings gaining lordship, creating in the sacrifice both the eternal Travellers.

18. O Fire, these offerings most desired, incessantly bring to our formation of the godhead; to us may there come all delightful Powers.

19. Deliver us not, O Fire, to strengthlessness, nor to the ill-clad mindlessness, nor to hunger, nor to the Rakshasa, O thou with whom is the Truth, lead us not astray in the house or in the forest.

¹ or, given offering

नू मे ऋग्यजुषामन उच्छासि त्वं देव मधव-द्वयः सुषट् ।
रात्रौ स्यामोभयास आ ते ययं पात स्वस्तिभिः सदा नः ॥२५॥

महो नो अने सुवितस्य विद्वान् रयि धृतिभ्य आ ब्रह्म ब्रह्मन्म ।
येन वयं सहसावने मदेमाऽविक्षितास आगृषा सुवीरः ॥२४॥

स मतो अने स्वनीक रेवानमन्य य आर्जुहोति ह्यम ।
स देवता वसुधान दधाति यं धृतिर्यो पृच्छमान एति ॥२३॥

मा नो अने दुर्मते सर्वेषु देवेष्टेऽवनिषु य वोचः ।
मा ते अस्मान् दुर्मतेषो भूमाविवद् देवस्य धृनो सहसो नशान् ॥२२॥

त्वमाने सुहसो रजससदृक् सुदीनो धृनो सहसो विदोहि ।
मा त्वं सदा तनये नित्य आ धवमा वीरो अस्मभयो वि दासो ॥२१॥

नू मे ऋग्यजुषामन उच्छासि त्वं देव मधव-द्वयः सुषट् ।
रात्रौ स्यामोभयास आ ते ययं पात स्वस्तिभिः सदा नः ॥२०॥

MANDALA SEVEN

. Now, O Fire, teach to us the Words, do thou, O
God, speed them to the lords of plenty, may both we and
they abide in thy grace, do you protect us ever with all
kinds of weal.

21. Thou, O Fire, art swift to our call and rapturous is
thy vision; O son of force, shine with a bright light. Burn
us not since in thee and with thee is the eternal Son, let
not the strength of the hero in us break us to pieces.

22. Mayst thou not, who art with us in these god-
kindled fires, denounce us for difficulty to bear thee; may
not wrong thinkings from thee, O son of force, even by
error come to us.

23. O Fire, O thou with thy flame-force, rich with Treas-
ure, become the mortal who casts his offerings in the
immortal; that godhead founds in him the conquest of the
riches to whom comes questioning the illumined seer,
the seeker.

24. O Fire, thou art the knower of the great and happy
path, bring to the illumined seers the vast Treasure by
which, O forceful one, with a life unwasting, heroic in
strength we may take rapture.

25. Now, O Fire, teach to us the Words, do thou,
God, speed them to the lords of plenty, may both we and
they abide in thy grace, do you protect us ever with
kinds of weal.

१ योषणे दिव्ये सहे न उषासानकला मुहुषेव धनैः ।
पदा पुष्टे मधोनी आ यक्षिणे सुविवाय श्रयताम् ॥६॥

स्वाध्या वि कुरी देवयन्तोऽविश्रयं रयमुदेवताता ।
पूर्वा शिखिं न मातरा रिहोण समधुवो न समोऽवज्जन् ॥५॥

सपथवो भरमाणा अभिभू प्र वज्जते नमसा बहिरेतरी ।
आर्जुनाना धनपथं पृथक्पृथक् रिषया मन्त्रपथम् ॥४॥

ईदं चो असुरं मुदक्षमन्तवन्तं रोदसी सत्यवाचम् ।
मनोवदन्ति मनुना समिद्धं समध्वराय सदभिन्महेम ॥३॥

नराशंसस्य महिमानमेषामुप स्तोषाम यजतस्य यज्ञैः ।
ये सुक्तावः श्रुतयो विप्रयाः स्वदन्ति देवा उभयाग्निं हव्या ॥२॥

वृषस्य नः समिधमाने अथ शोचा वहेद् यजन् धूममध्वनम् ।
उप स्या दिव्यं सान् स्तूपैः सं रक्षिमिभस्तरतनः सूर्यस्य ॥१॥

२ इति

MANDALA SEVEN

SUKTA 2

1. Cleave to our fuel, O Fire, today, illumine the vast¹ pouring thy smoke of sacrifice, touch the peak celestial with thy up-piled masses, then stretch them out to unite with the rays of the Sun.

2. Let us invoke, by the sacrifices of the lord of sacrifice who voices the godheads, the greatness of these who are pure, who are perfect in will, who are founders of the Thought-gods, they take the taste of both kinds of offerings.

3. Fire who is to be prayed by you the mighty, the wise of understanding, the messenger between earth and heaven, whose speech is truth kindled as the human by the thinking man, let us greatness ever for the pilgrim-sacrifice.

4. Desiring to serve, bringing the offering, kneeling with prostration they pluck the sacred grass; O priests of the pilgrim-sacrifice, casting it into the Fire speckled, with luminous back, brighten him with the offering.

5. The seekers of the godhead perfected in their thinking have come with yoked chariots and flung wide open the doors in their formation of the godheads, they have anointed him as if the two ancient Mothers caressing their child, as if rivers moving through level spaces.

6. May too dawn and night, matrons great and divine, like good milch cows, queens of sacrifice, queens of plenty called by many seekers, sit on the sacred grass and lodge with us for our happiness.²

¹ or, blaze out vastly

² or, be with us for our happy journey.

अग्निं वा देवमग्निर्भिः सजोषा यजिषे देवमग्निं कृणुत्वम् ।
 यो मय्येष निष्प्रविशन्तीति तमुन्मथ्य पतायः पावकः ॥१॥

सूक्त ३

आ याहुमाने समिधानो अवाहिताग्नेय देवैः सरथं गुरेभिः ।
 बहिर्न आस्तामसिद्धिः सुगुप्ता देवा अमृता मादयन्ताम् ॥११॥

वनस्पतेऽथ सजोष देवानग्निर्देविः शोभता सुदधाति ।
 सैव ह्येता सत्यतरो यजानि यथा देवानां जनिमानि वेद ॥१०॥

तस्यैतरेषामथ पौषधित्य देव त्वष्टा रराणः स्पृश ।
 यतो वीरः कर्मणः सुदक्षो युक्तायावा जायते देवकामः ॥९॥

आ भारती भारतीभिः सजोषा ह्येता देवैर्भक्त्यभिर्भिनः ।
 सरस्वती सारस्वतीभिरवर्षाः तिषो देवीर्वाहिरेव सद्य ॥८॥

विष्ठा यज्ञे सानुषु कान् मन्ये वा जातवेदसा यजत्यै ।
 ऊर्ध्वं नो अथर्व कृतं ह्येषु ना देवेषु वनथो वायसिणि ॥७॥

MANDALA SEVEN

7. I meditate on you, O ye two illumined Seers, doers of the work in our human sacrifices, knowers of all things born, for sacrifice; make high our pilgrim-sacrifice when we call: you win our desirable things in the gods.

8. In unison may Bharati with her Muses of invocation, Ila with gods and men, and Fire, Saraswati with her powers of inspiration come down to us, the three goddesses sit upon this seat of sacrifice.

9. O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence, cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing.

10. O tree, release thy yield to the gods; Fire the achiever of the work speeds the offering on its way. It is he who does worship as the priest of the call, the more true in his act because he knows the birth of the gods.

11. Come down to us, O Fire, high-kindled, in one chariot with Indra and swiftly journeying gods; let Aditi, mother of mighty sons, sit on the sacred grass, let the gods, the immortals, take rapture in Swaha.

SUKTA 3

1. Create for yourselves in the sacrifice with a common joy in him the divine Fire along with all the fires, the strong for sacrifice, the messenger who is in mortals the possessor of Truth, inwardly permanent, whose food is Light, with his head of burning flame, the purifying Fire.

तेभिर्ना अग्रे अभितेमहेभिः शतं पूजितमपसीमि न पाहि ॥७॥
 यथा वः स्वाहेनयं दाशेन परीळामिपूर्वतव-द्वेष्टव द्वेष्टः ।
 सुसद्वृक् ते स्वनीकं प्रतीकं वि यद् कस्मा न रोचत उपार्क ।
 दिवो न ते नयवुरेति कुलमदिवत्रो न सूरः प्रति वीक्ष्य आनम् ॥८॥
 तस्मिन् दोषा तमुषि यविषमिन्मयं न मज्जन्त नरः ।
 निशाना अतिथिमस्य योनी दोषाय गोविन्दरहितस्य वृष्णः ॥९॥
 वि यस्य ते पूज्यतां पात्रो अश्वे तेषु यदवा समवर्तत जस्रः ।
 सेनव सृष्टा प्रसिद्ध एति यवं न दत्तं जुष्टा विवोषि ॥१०॥
 उदे यस्य ते नवजानस्य वृष्णोऽने वरन्त्यजरा इधानाः ।
 अचष्टा वामरुषो धूम एति सं कुतो अग्रे इयसे हि देवान् ॥११॥
 प्रोषदवो न यवसेठिविष्यन् यदा महः संवरणाद् अस्थान् ।
 आदस्य वानो अग्रे वानि गोविन्दरुष स्म ते वज्रं कुलमस्ति ॥१२॥

MANDALA SEVEN

2. He neighs in his desire like a horse in his pasture, when he breaks out from a mighty encirclement the wind blows in the wake of his flame; now black is thy marching.

3. O Fire, when are kindled the imperishable flames of thee, the new-born Bull, and they journey upwards, thy smoke mounts ruddy to heaven, for thou travellest, O Fire, as a messenger to the gods.

4. The might of thee moves wide over earth, when swiftly thou tearest thy food with thy jaws, the movement of thy march is like a charging army; O strong doer, with thy tongue of flame thou art like one sifting-grain of barley.

5. Him in the dusk, him in the dawn, the ever youthful Fire men groom like a horse whetting the strength of the guest in his native seat; when the offerings are cast to him there shines out the light of the Bull.

6. O thou of the bright flame-force, fair to vision is thy front when nearest thou shinest out like gold, thy strength moves like the thunder of heaven, rich in thy brilliance thou showest thy light like a Sun.¹

7. So that we may give for you with Swaha, to the Fire we stand around him with the words of revelation and luminous offerings; do thou, O Fire, guard us with those measureless greatnesses, with thy hundred iron cities.

¹ or, like the light of the Sun.

अस्य देवस्य संसृजनीके यं मतमिः कथं वाग्यं ।
नि यो गमं पौरुषेयीमवीच कुरीकममिनरपयवे सुशीच ॥३॥

स गृन्तो अमिनस्तरणादिबदस्त्वं यतो यतिवृत्तिं अजनिष्ट मातुः ।
सं यो वना युवते अविबदन् अरि विवदन्ना समिवत्ति सद्यः ॥२॥

य वः शुक्य आनवे भरुव ह्यं मतिं चानये सुयुतम् ।
यो देव्यानि मानुषा जन्मन्तविबदन्ना विवदन्ना निगति ॥१॥

४

एता नो अग्रे सौमगा विदीह्यति कृतं सुवेतसं वनेम ।
विदवा स्तोत्रेभ्यो गृणते च सन्तु येषं पात स्वस्तिभिः सद्यः नः ॥१०॥

विषये पूर्वेव स्वस्तिभिः श्रुतिगर्भिस्त्वं कृपा तन्वा रोचमानः ।
आ यो मात्रोक्तेभ्यो जनिष्ट देवपुत्राय सुकृतैः पावकः ॥९॥

या वा ते सन्ति दशैव अष्टा निरो वा यमिर्नवतीरुह्याः ।
ताभिः सूनो सहस्रो नि पाहि स्मत् सुरीज्जगतिरुज्जातवेदः ॥८॥

MANDALA SEVEN

8. The inviolate powers which are there for the giver, the Words with which thou guardest the powers that are human, with these protect us, at once illumined seers and thy adorers, O son of force, O knower of all things born!

9. When he goes out pure like a bright axe shining with his own light for his body, he who was born from two mothers for sacrifice to the gods, strong of will, the desirable purifying Fire.

10. O Fire, light up for us these happinesses; let us wake to an understanding of thy perfectly conscious will; let all be there for those who laud thee, for him who utters thee; may you protect us always with all kinds of weal.

SUKTA 4

1. Bring forward for the Fire, for the brilliant Light, thy mind and thy purified offering, the Fire who travels with knowledge between all the divine and human births.

2. May Fire be the wise one and the deliverer when he is born the youngest from the mother, he who pure-bright of tooth clings to the forests, many foods he devours in a moment.

3. In the rendezvous of this god in his flame-force, one whom mortals have seized, a white flame, and he has proclaimed that strong human grasp, Fire has illumined that which is ill-lit to the human being.

HYMNS TO THE MYSTIC FIRE

अयं कविरकविषु प्रचेता मर्तेष्वग्निरमृतो नि धायि ।

स मा नो अन्न जुहुरः सहस्रः सदा त्वे सुमनसः स्यात् ॥४॥

आ यो योतिं देवकृतं सप्ताद क्रत्वा ह्यग्निरमृतां अतारीत् ।

तमोषधीश्च वनिनश्च गर्भं भूमिश्च विद्रवधापसं विमति ॥५॥

ईशे ह्यग्निरमृतस्य भूरेरीशे रायः सुवीर्यस्य दाताः ।

मा त्वा वयं सहसावन्नवीरा माप्सवः परि षदाम मादुवः ॥६॥

परिष्वङं ह्यरणस्य रेक्णो नित्यस्य रायः पत्यः स्यात् ।

न दोषो अग्ने अन्यजातमस्त्यचेतानस्य मा पथो वि दुक्षः ॥७॥

नहि प्रभायारणः मुशेवोऽन्योदर्यो मनसा मत्तवा उ ।

अथा चिदोक्तः पुनरित् स एत्याऽनोवाज्यभीषाळेतु नव्यः ॥८॥

त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवधात् ।

सं त्वा ध्वस्तमन्वदभ्येतु पाथः सं रयिः स्पृहयाप्यः सहस्रो ॥९॥

MANDALA SEVEN

4. This is the seer, the conscious thinker in those who are not seers, Fire has been set as the Immortal in mortals; then lead us not here astray, O forceful Fire, may we be ever right-minded in thee.

5. He who has come to his native seat made by the gods, Fire delivered the gods by his will; the plants and the trees and the earth bear him who is the foundation of all.

6. Fire has power for a large Immortality, he is master of a wealth bounteous and full of hero-strength; O thou who hast strength with thee, let us not sit around thee shapeless, actionless, without hero-force.

7. To be rejected is the abundance of the riches that bring no delight, let us be the masters of a wealth that is eternal; that which is born from another is not the Son; O Fire, turn not to wrong the paths of one who knows not.

8. Not to be accepted even though blissful is the son of another womb, not to be thought of even by the mind, for he brings with him no delight, soon even he returns to his home, let rather the new Horse come to us, the all-conquering.

9. Do thou, O Fire, protect us from one who would conquer us, protect us thou, too, O forceful Fire, from blame; may there come to thee on a path full of destruction, come utterly a wealth thousandfold and desirable.

स्वामाने हिरतो वावशाना निरः सवले धुनयो धृतवोः ।
पतिं कृष्टीनां रथं रथीणां वैश्वानरमुपसां केतुमह्निम् ॥५॥

तव त्रिधातुं पृथिवी उत द्यौर्वैश्वानरं वनमाने सवन् ।
तं भासा रौदसो आ तनयप्राज्जलेण शोचिषा शोचिषानः ॥४॥

त्वदभिया त्रिधा आपयसिष्वनीरसमना जहेतोर्भोजनानि ।
वैश्वानरं पुरे वै शोचिषानः पुरी यदने वरयथादीदः ॥३॥

पृष्टे दिवि धात्यनिनः पृथिव्यां नेना सिन्धूनां वृषभः स्त्रियानाम् ।
स मानुषीरसि त्रिधा वि भाति वैश्वानरो वावधानो वरेण ॥२॥

प्रानये तवसे भरव निरं दिवो अरनये पृथिव्याः ।
यो त्रिवैश्वाममृतानामुपस्थे वैश्वानरो वावधे जागर्वाहैः ॥१॥

५ मन्त्र

एता नो आने सोमगा दिवोद्विषि ऋतुं सुवेतसं वरेम ।
त्रिधा स्तोत्रं यो ग्राते च सन्तु येष पात स्वस्तिभिः सदा नः ॥१०॥

MANDALA SEVEN

10. O Fire, light up for us these happinesses; let us wake to an understanding of thy perfectly conscious will; let all be there for those who laud thee, for him who utters thee; may you protect us always with all kinds of weal.

SUKTA 5

1. Bring to the Fire in his strength a Word for the traveller of earth and heaven who, in the lap of all the Immortals, the universal godhead, grows by those who are ever wakeful.

2. Fire, sought for, was set in heaven and in earth, the leader of the rivers, the Bull of things that are stable; he shines upon the human peoples, the universal godhead growing by that which is supreme.

3. In fear of thee the black^a Tribe, creatures unharmonious, came away casting behind them their enjoyments, when O Fire, O universal godhead, thy light shone upon man when thou torest them and flamedst forth in his front.

4. O Fire, O universal godhead, earth and heaven and the mid realm clove to the triple law of thy workings; shining with thy uninterrupted flame thou hast spread out the two firmaments by thy light.

5. To thee, O Fire, the Words, thy shining horses, impetuous and luminous cleave in their desire, to the universal godhead, lord of the peoples, charioteer of the Riches, ray of intuition of the dawns and the days.

कविं केतुं धार्मिष आत्मसद्विन्द्वन्ति वां राज्ञं रोदन्त्याः ।
 गुरुरस्य गीर्धिरा विवासेऽनन्दवानि पूषा महानि ॥२॥
 ५ समाजो असुरस्य प्रशस्तिं पुंसः कृष्टेनात्मनमाहस्य ।
 इन्द्रस्यैव ५ तवसस्फूर्तानि वन्दे दाहं वन्दमानो विवक्षि ॥१॥

सूक्त ३

वेदवानर महि नः शंस यच्छ हर्षमिराने वसुभिः सजीषाः ॥१॥
 तं नो आने मघव-ऋचः पुरुषं रयि नि दाजं श्रुत्य युवस्व ।
 यया राघः पित्रवसि विदववार पूष श्रवो दाशुषे मत्स्यि ॥८॥
 नामाने अस्मे इषसेरयस्व वेदवानर शुमन्तो जातवेदः ।
 त्वं भुवना जनयदाभिः कथयथाप्य जातवेदो दशस्यन् ॥७॥
 स जायमानः परसे व्योमन् वायुर्न पाथः परि पासि सद्यः ।
 त्वं दत्तूरौकसो अम आज उर व्योतिजनयदाप्यि ॥६॥
 त्वे असुषु वसवो न्युवन् कर्तुं हि ते मित्रमदो जुषन्त ।

MANDALA SEVEN

20. Now, O Fire, teach to us the Words, do thou, O God, speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal.

21. Thou, O Fire, art swift to our call and rapturous is thy vision; O son of force, shine with a bright light. Burn us not since in thee and with thee is the eternal Son, let not the strength of the hero in us break us to pieces.

22. Mayst thou not, who art with us in these god-kindled fires, denounce us for difficulty to bear thee; may not wrong thinkings from thee, O son of force, even by error come to us.

23. O Fire, O thou with thy flame-force, rich with Treasure, become the mortal who casts his offerings in the immortal; that godhead founds in him the conquest of the riches to whom comes questioning the illumined seer, the seeker.

24. O Fire, thou art the knower of the great and happy path, bring to the illumined seers the vast Treasure by which, O forceful one, with a life unwasting, heroic in strength we may take rapture.

25. Now, O Fire, teach to us the Words, do thou, O God, speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal.

बहिषदा पुष्टंते मवीनी आ यजिष्ये सुविताय श्येताम् ॥६॥
 उत योषा दिव्ये मही न उपासानकता सुदुष्वेव धनः ।
 पूर्वां विराजं न मातरा रिहोते सम्युवो न समनेवञ्जान् ॥५॥
 स्वाध्या वि कुरो देवयन्तोऽविश्रयं रथ्युद्वेवताता ।
 आर्जुङ्गाना घनपण्डं पृषदददवधुवो हविषा मज्जपध्वम् ॥४॥
 सम्युवो भरमाणा अमिषं य वञ्जते नमसा बहिरेताम् ।
 मनोवदन्ति मनुना समिद्धं समध्वराय सदस्मिन्महेस ॥३॥
 ईळ्य वो असुरं सुदक्षमन्तर्दं रोदसी सत्यवाचम् ।
 नराशंसस्य महिमानमेषामुप स्तोषाम यजतस्य यज्ञः ।
 ये युक्तावः शुचयो विधवाः स्वदन्ति देवा उभयाग्निं हव्या ॥२॥
 शुक्ल नः समिधमाने अथ गोवा वृद्धे यजतं धूममूवन् ।
 उप स्पृश दिव्यं सान् स्पृशः सं रतिमग्निस्ततनः स्पृष्टस्य ॥१॥

२

MANDALA SEVEN

6. Into thee, the Shining Ones¹ cast the Mightiness, for they clove to thy will, O friendly Light; O Fire, thou throwest the Destroyers out from the house bringing to birth a wide Light for the Aryan.

7. As thou camest to birth in the supreme ether at once as Vayu thou didst guard the path, thou criest aloud bringing to birth the worlds, according them as a gift to the Son, O knower of all things born!

8. O Fire, O universal godhead, O knower of all things born, send into us that luminous impulsion by which, O thou in whom are all desirable things, thou nourishest the achievement of a wide inspired knowledge for the mortal giver.

9. O Fire, join to us within, to us made masters of the riches a plenitude of the knowledge inspired wide in its store; O universal godhead, do thou in union with the Rudras and the Vasus extend to us a vast peace.²

SUKTA 6

1. I adore the Render, adoring I proclaim by my speech the deeds of the all-ruler, the almighty, the male, as Indra strong and to be rejoiced in by the peoples.

2. Him they send the seer, the ray of intuition, the foundation, the light on the hill, the kingdom of peace in earth and heaven; I illumine with my words the great and ancient laws of working of Fire who rends the cities.

¹ or, the Lords of the riches

² or, a vast refuge.

आ देवो दे दे वृक्ष्या वयूनि वैश्वानर उविता संप्रस्य ।
आ समुद्रादवतरादा परस्मादागिनिनदे दिव आ पृथिव्याः ॥७॥

पत्य शमस्यैष विदेव जनास एवैतत्स्यः सुमति मिश्रमाणाः ।
वैश्वानरो वरसा रोवस्थोरगिनिः ससाद पित्रोरेपस्यम् ॥६॥

यो देहो अनमयद् वधरत्नयो अयंपन्नोऽख्यसवकार ।
स निरुषा नदेषो यद्वो अग्निविश्ववक्त्रे बलिहृतः सद्योमिः ॥५॥

यो अपावीने तमसि सदनोः प्राचीश्वकार नृतमः शर्वोमिः ।
तमोऽगानं वरवो अग्नि गृणीषेऽनानतं दमयन्तं पूतयूतं ॥४॥

स्यन्नूतं यिन्नो मधवावः पणो रश्मिः अवधो अयवान् ।
प्र तान् वस्यूरुगिनिविवाय पूवैश्वकारापरि अयज्यूतं ॥३॥

MANDALA SEVEN

3. The traffickers who have not the will for the work, the binders in knots, who have the speech that destroys, who have neither faith nor growth in the being, nor sacrifice, these the Destroyers Fire has scattered before him; supreme he has made nether in their realm those who will not to do sacrifice.

4. The powers that rejoice in the darkness behind, he most mighty in his godhead has made by his energies powers in front; that Fire I proclaim, lord of the Treasure, who is never bowed, who tames those that make battle against him.

5. He bent down the walls by his showering blows, he who has made the dawns wives of the Noble Ones; he the mighty Fire has put his restraint upon men and made the peoples bringers to him of his taxes by his forceful might.

6. He to whose peace all beings come by their movements praying for a right mind, the universal godhead came to that which is supreme above earth and heaven, Fire to the lap of the father and mother.

7. The god took to him the riches of the Foundation, the universal godhead in the rising of the Sun gathered wealth from the nether and the upper ocean, Fire took to him the riches of earth and heaven.

असति ब्रूते वदितुं जगत्तन्निबन्धेन नृपदेन विधत्ते ।
 शीघ्रं यं पृथिवी वायुधातु आ यं हेतो यजति विदववारम् ॥५॥

सद्यो अथरे रथिर् जनत मार्गधातो विवेतसो य एषाम् ।
 विशामयापि विदयतिर्दुरीतोऽनिनमन्द्गो मधुववा ऋतावा ॥४॥

प्राचीनो यः सुधितं हि बहिः प्रीणते अनिरिच्छितो न हेतो ।
 आ मातरा विदववारो देवानो यतो यविष्ठ जज्ञिष सुदेवः ॥३॥

आ गृह्णन् पृथ्वा अन् स्वा मन्द्गो देवानां सखं जुषामः ।
 आ सान् द्रुमनन्दयन् पृथिव्या जन्मोन्मिदववमृशायवर्णानि ॥२॥

य वो देवं विष् सहेमानममिन्नमदं न वाजिनं हिष नमोभिः ।
 यवा नो दूतो अथरस्य विष्टान् नमो देव्य विविदे मित्रैः ॥१॥

MANDALA SEVEN

SUKTA 7

1. Even though a god putting forth his force, I drive him forward as my steed of swiftness by my prostrations of surrender; become the messenger of our pilgrim-sacrifice, one who has knowledge; of himself in the gods he becomes known in his measured race.

2. O Fire, come to us along thy own paths, rapturous, taking pleasure in the comradeship of the gods; making the high plateaus of earth to roar with his rushing strengths, with his tusks of flame he burns the woodlands, all he burns in his desire.

3. In front is the sacrifice, well-placed is the sacred grass, pleased is the Fire; one prayed, thou art like a priest of the call, calling to the two mothers in whom are all desirable things, whence thou art born most young and blissful.

4. Men accomplished in conscious knowledge have brought at once into birth the charioteer who has been set as master of the peoples in their house, Fire the rapturous, the sweet of speech, one who has with him the Truth.

5. He has come and taken his seat in the house of Man, the chosen bearer of the offering, Fire, the priest of the Word, he who upholds all things, he whom earth and heaven increase, to whom the priest of the call sacrifices for in him are all desirable things.

कदा नो अग्रे वि वसः सुवर्षित काम स्वधाम्निवः शस्त्रमानः ।
कदा भवेम पतयः सुदृश राघो वनरागे दुष्टरस्य साधोः ॥३॥

अयम् एव सुमहो अवदि होला मन्त्रो मन्त्रो यज्ञो अग्निः ।
वि मा अकः सर्वजानः पृथिव्या कृष्णपृथिवीरौषधीभिरवबधे ॥२॥

इन्धे राजा समर्थो नमोभ्यस्त्य प्रतीकमाहितं धेन ।
नरो ह्येधिमरीच्छते सबाध आग्निमरु उषसामशोषि ॥१॥

८ शत

न त्वामान ईमहे वसिष्ठा ईशानं सौमि सहस्रो वषणम् ।
इषं स्तोत्रेभ्यो मधव-इष आनङ् येष पात स्वस्तिभिः सदा नः ॥७॥

एते शुक्लोभिविजयमानिरन्त मन्त्रं यं वारं नमो अलक्ष्मन् ।
य ये विशस्तिरन्त शोषमाणा आ ये से अरुय दीधमजानरुय ॥६॥

MANDALA SEVEN

6. These have crossed beyond all by their lights, the men of strength who have fashioned excellently the Word, human beings who have gone forward eager to hear and have illumined for me something of this Truth.

7. Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishtas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.

SUKTA 8

1. The King, the Noble One is kindled high with prostrations of surrender, he whose front receives the oblation of the Light; men oppressed and opposed pray with offerings and the Fire is born in front of the dawns.

2. He verily is that great one whom one knew, the rapturous priest of man, the mighty one, the Fire; he has found wide his lustres when he is let loose on the wide earth, black is the rim of his wheel when he is declared by her growths.

3. By what law of thee, O Fire, dost thou illumine our purification? To what self-law of thee dost thou move when thou art proclaimed aloud? O great giver, when may we become the lords and conquerors of a wealth that is all¹-accomplishing and unassailable?

¹ or, perfect

प्रप्रायमग्निर्भरतस्य शृण्वे वि यत् सूर्यो न रोचते बृहद् भाः ।
अभि यः पूरं पृतनासु तस्थौ द्युतानो दैव्यो अतिथिः शुशोच ॥४॥

असन्नित् त्वे आहवनानि भूरि भुवो विश्वेभिः सुमना अनीकैः ।
स्तुतश्चिदग्ने शृण्विषे गृणानः स्वयं वर्धस्व तन्वं सुजात ॥५॥

इदं वचः शतसाः संसहस्रमुदग्नये जनिषीष्ट द्विबर्हाः ।
शं यत् स्तोतृभ्य आपये भवाति द्युमदमीवचातनं रक्षोहा ॥६॥

नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहस्रो वसूनाम् ।
इषं स्तोतृभ्यो मघवद्भ्य आनङ् यूयं पात स्वस्तिभिः सदा नः ॥७॥

सूक्त ९

अबोधि जार उषसामुपस्थाद्धोता मन्द्रः कवितमः पावकः ।
दधाति केतुमुभयस्य जन्तोर्हव्या देवेषु द्रविणं सुकृत्सु ॥१॥

स सुकृतुर्यो वि दुरः पणीनां पुनानो अर्कं पुरुभोजसं नः ।
होता मन्द्रो विशां दमूनास्तिरस्तमो ददृशे रात्र्याणाम् ॥२॥

MANDALA SEVEN

4. The voice of the Fire of the bringer is heard more and more when he shines like a sun, a vast light; Fire who stands over man in his battles has broken flaming into a blaze, the divine guest.

5. In thee were our many callings and thou becamest right-thoughted with all thy flame-forces. When thou art proclaimed by the word, thou hearest, O Fire; perfect in thy birth, thyself increase thy body.

6. This is the word that rose into birth for the Fire, it is a conqueror of the hundreds and with it are the thousands, it is twofold in its greatness when it creates the bliss for those who laud him for the friend; it is luminous, a driver away of evil, a slayer of the Rakshasa.

7. Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishthas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.

SUKTA 9

1. He awoke from the lap of the dawns, their lover, the rapturous priest of the call, the great seer, the purifying Fire; he founds the ray of intuition for both kinds of being born, the offerings in the gods, the riches in the doers of good.

2. Strong in will this is he who has flung wide the doors of the Traffickers purifying for us the illumining ray which gives the many enjoyments; the rapturous priest of the call, who dwells in the house of men, is seen through the darkness of the nights.

उषो न जातः पूथ पाजो अश्वेद्विषयुतद्वैषावलीचानः ।
वेषा द्वैरिः कुवित्रा भालि भासा विषो विन्वान उशारीरजोः ॥१॥

सुक्ते १०

वामाने समिधानो वसिष्ठो जस्य द्वे न पक्षि रथे पुरंधिम् ।
पुरंधिम् आतवेदो जस्व पूं पात स्वस्तिभिः सदा नः ॥६॥

आने पाहि द्वे मा विषयो देवा अह्ना अह्नाकेना गाने ।
सरस्वती सदा अविनयाये पक्षि देवान् रत्नवेधाय विव्रान् ॥५॥

कुलेयो वो मनुष्यो गुणैः समनगा अश्ववज्जालवेदाः ।
सुसंवेदा भार्गवा यो विभालि प्रलि गावः समिधानं वृधन् ॥४॥

अमूरः कविरदितिवक्त्रवान् लुप्तसन्मयो अतिथिः विषो नः ।
विजयान्देवसो माययध्या गम्यः प्रस्व आ विवेश ॥३॥

MANDALA SEVEN

3. The seer free from ignorance, the boundless, the luminous, a friend happily met,¹ our benignant guest, rich in his lustres he shines in front of the dawns, a child of the waters he enters into his mothers.

4. One to be prayed by you in the generations of man, equal in his rays shone out the knower of all things born, Fire who dawns with his light of perfect vision, the rays woke into his high blazing.

5. O Fire, go on thy embassy and fail not towards the gods with the company of those who fashion the Word: sacrifice to Saraswati and the life-powers, and two riders of the horse and the waters and to all the gods for the giving of the ecstasy.

6. Vasishtha kindles thee, O Fire, slaying the destroying demon, sacrifice for the Wealth to the many-thoughted goddess²: many are the roads of thy approach, O knower of all things born. Do you always guard us with all kinds of weal.

SUKTA 10

1. As the lover of dawn he has reached to a wide strength shining, flaming out with his play of lightnings; the Bull pure and resplendent he shines on us, illumining with his light our thoughts he wakes our dawns.

¹ or, happy in thy sessions, our friend,

² or, to her who is the tenant of the city:

त्वामीळे अतिरं दूष्याय हविष्मन्तः सवस्मिन्मानुषासः ।
यस्य देवैरासदो बहिरेरान्होऽहोऽप्यस्मै युधिना भवन्ति ॥२॥

महो अस्पृश्वरस्य प्रकोतो न ऋते त्वदभूता सादयन्ते ।
आ विउवोभिः सरथं याहि देवैर्युनां होता प्रथमः सहैह ॥१॥

११

मदं होतारमुद्रिञ्चो यविष्ठमग्निं विद्या कृते अश्वरेषु ।
स हि क्षपावाँ अमवदं रथीणामलन्द्वाँ कृते यजन्त्याय देवान् ॥५॥

इन्द्रं नो आने वयुभिः सजोषा रुद्रं खद्विभरा बहो बृहन्नसं ।
आदित्येभिभरदितिं विउवजान्या बृहस्पतिर्मववभिभउववार्सं ॥४॥

अवष्टा निरो मवयो देवयन्तीरग्निं यन्ति इतिषाँ भिक्षमाणाः ।
सुसदंशं सुयतीकं स्वउषं देववाहेमरतिं मानुषाणाम् ॥३॥

स्वर्णं वस्त्रं रेवषसामरौष यज्ञं तन्वाना उरिञ्चो न मम ।
अग्निजन्तमाग्निं देव आ वि विद्वान् इवदं कृते देवयावा वनिष्ठः ॥२॥

MANDALA SEVEN

2. It is as if the sun-world shone out from the day and the dawns; they are forming the sacrifice as aspirants the Thought: Fire the godhead knowing the births runs wide to his goal, the Messenger, the Traveller to the godheads, strong to conquer.

3. Our words are thoughts seeking for godhead. Come to the Fire asking for the Treasure, Fire the carrier of offerings, fair of front, perfect in vision, true in movement, the traveller of the ways for men.

4. O Fire, companioning the shining ones bring to us Indra, companioning the Rudras bring vast Rudra, with the Adityas bring the boundless and universal Mother, with those who have the illumined word bring the master of the word in whom are all desirable things.

5. Men who are aspirants pray in the pilgrim-rites to Fire the youthful and rapturous priest of the call; for he has become the ruler of the earth and the Riches, a sleepless messenger for sacrifice to the gods.

SUKTA 11

1. Thou art the great conscious perception of the pilgrim-sacrifice, without thee the immortals have no rapture; come in one chariot with all the gods, take thy seat within, O Fire, as the supreme priest of the call.

2. Men who bring the offering ever pray for thee, the swift in movement, for their envoy: when thou sitst with the gods on a man's seat of sacrifice, happy for him become the days.

त्वं वरुण उत मित्रो अने त्वां वरुणि मतिमिवसिष्ठाः ।
 त्वे वसु सुष्मणानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥३॥

स मङ्गि विरवा कुरताति साङ्गिनिनः षडे दम आ जातवेदाः ।
 स नो रक्षिषद् कुरितादवद्यादस्मान् गृणत उत नो मघोनः ॥२॥

आत्म महे नमसा यविषं यो दीदाय समिद्धः त्वे कुरो ।
 विजयमानं रोदसी अन्तरवा स्वाहुतं विरवतः प्रत्यजवम् ॥१॥

सूक्त १२

आने वहे देविरद्याय देवानिन्द्रज्योत्स इहे मादयन्ताम् ।
 इमं यज्ञं दिवि देवेषु धेहि यूयं पात स्वस्तिभिः सदा नः ॥५॥

अग्निरोशे बहेतो अथरत्यऽग्निमिविवस्य हेविषः ऊतस्य ।
 अर्वे हेत्य वसवो जुषन्ताऽथा देवा दीधरे हेयवाहेम् ॥४॥

त्रिविवदन्तोः प्र विक्किवुर्वांसि त्वे अन्तर्वाण्ये मय्य ।
 मनुवदन्त इहे यक्षि देवान् मवा नो वृती अभिशोस्तिपावा ॥३॥

MANDALA SEVEN

3. Even thrice in the night within thee they woke to the knowledge of the Riches for the mortal giver; as the human here sacrifice to the gods, become our messenger and protector from the assailant.

4. The Fire has power for a vast pilgrim-sacrifice, Fire is a master of every offering made, for to his will cleave the Shining Ones, so the gods established him as the carrier of the offerings.

5. O Fire, bring the gods to eat of the offerings, may they with Indra as their eldest take here their rapture, establish this sacrifice in heaven in the gods. Do you always guard us with all kinds of weal.

SUKTA 12

1. We have come with a great prostration of surrender to the ever-young Fire who has shone out blazing in his own home rich of lustre between the wide firmaments and filled with the offerings cast in him he moves facing every side.

2. He overcomes all evils by his might: the Fire is affirmed by the lauds in the home, the knower of all things born; may he guard us from stumbling and from blame, us when we speak the words and us when we are lords of the plenty.

3. Thou art Varuna and thou art Mitra, O Fire, thee the Vasishtas make to grow by their thoughts, in thee may the riches be easily won. Do you always guard us with all kinds of weal.

वयं ते अगने ससिमा विधेम वयं दाशेम सुहृन्ते यजत ।
वयं धृतेनावृत्त्य हृतेवयं देव हविषा अदशोवे ॥२॥

ससिमा जातवेदसे देवाय देवहृत्विभ्यः ।
देविभ्यः शुक्रशोचिष नमस्विभ्यो वयं दाशोमानये ॥१॥

सूक्त १४

जातो यदने भवना व्यस्यः पशून् न गोषा इयः परिजमा ।
वैश्वानर ब्रह्मणो विन्द गातुं ययं पात स्वस्तिभ्यः सदा नः ॥३॥

नमसाने शोचिषा शोचिषान आ रोदसी अपृणा जायमानः ।
त्वं देवा अमिश्रस्तेरमुञ्चो वैश्वानर जातवेदो महित्वा ॥२॥

ग्रामान्ये विदवशो विषयधेऽसुरेन मनस धीनि भरवम् ।
अरे देवि न वारिहिय शीणानो वैश्वानराय यतये मतीनाम् ॥१॥

सूक्त १५

MANDALA SEVEN

SUKTA 13

1. To Fire all-illuminating, founder of the thought, slayer of the Asuras, bring your thinking and the thought formed; glad I bring to our sacrificial seat the offering for the universal godhead who has mastery over minds.

2. Thou, O Fire, illuminating with thy light fillest earth and heaven even in thy birth: thou hast released the gods from the Assailant by thy might, thou the universal godhead, the knower of all things born.

3. When born, O Fire, thou lookest on the world as a herdsman on his cattle, one to be missioned, pervading everywhere, as the universal godhead thou foundest the Path for the Lord. Do you always guard us with all kinds of weal.

SUKTA 14

1. To the godhead knower of all things born, by our fuel, by our invocations of the god, by our offerings may we give making prostration, to the Fire of the brilliant light.

2. May we worship thee, O Fire, with the fuel, may we give to thee with the laud, O master of sacrifice, we with the oblation, O priest of the call of the pilgrim-sacrifice, we with the offerings, O god of the happy flame.

सेमां वेतु वषट्केतिममिनजुषत नो गिरः । यजिज्जो ह्यवाहनः ॥६॥

स्याही यस्य श्रियो वैशे रपिवर्गवर्तते यथा । अथ यथास्य शोचतः ॥५॥

नव नु त्त्वोममनये विवः यथेनाय जीजनम् । वरवः कुर्वन् वनाति नः ॥४॥

स नो वैवो अमात्यमानी रक्षतु विवतः । उतात्मान् पावर्हसः ॥३॥

यः पञ्च वर्षणीरमि निषसाद वसेदसे । कविर्गृहपतिर्गुवा ॥२॥

उपसहाय मीळ्हेष आस्ये जुहुता हविः । यो नो नोद्विठमायम् ॥१॥

सूक्त ४५

आ नो देवीमरुप देवहृतिमान् याहि वषट्केति जुषाणः ।
गुप्तं देवाय दातातः स्वाम यूपं पात स्वस्तिभिः सदा नः ॥३॥

MANDALA SEVEN

3. Come, O Fire, with the gods to our invocation of the gods taking pleasure in the cry "Vashat", to thee, O god, may we be givers of the offerings. Do you guard us always with all kinds of weal.

SUKTA 15

1. To the bounteous, one to be approached with worship, cast in the mouth the offering, who brings to us closest alliance.

2. He who comes to the five peoples of seeing men and takes his seat within in house and house, the seer, the master of the house, the youth.

3. May that Fire guard the knowledge that is our inmate from every side, may he protect us from evil.

4. Now have I brought forth a new laud to Fire, the Hawk of Heaven; he wins for us repeatedly the Riches.

5. He whose glories are desirable for vision and are like the Riches with their hero-powers, for he flames in front of the sacrifice.

6. May he take knowledge of this cry of "Vashat", may the Fire cleave¹ to our words who is the carrier of the offerings and most strong for sacrifice.

¹ or, take pleasure in

त्वं नः पाद्विहंसो दीषावत्तरयायतः । विद्या नक्तमदाय ॥१५॥

अथा सद्दी न आपत्यनायवृष्टौ नृपतिभ्यः । पुंभवा शतभूमिभिः ॥१४॥

अग्रे रक्षा णो अहंसः प्रति ह्य देव रीषतः । नृपवृद्धैरजरी दह ॥१३॥

त्वमाने वीरवद् यशो देवदेव सविता अगः । विविदेव दाति वार्यम् ॥१२॥

स नो रथास्त्या अरोगानः सहसो यशो । आदेव दातु वार्यम् ॥११॥

अग्नी रक्षांसि सेधति शुक्रशोचिरमन्यः । शुचिः पावक ईड्यः ॥१०॥

उप त्वा सातये नरो विप्रासो यति धीमतिभ्यः । उपाक्षर सहस्रिणी ॥९॥

क्षय उज्जदेव दीविहि त्वानयत्त्वया वयम् । सुवीरवत्त्वमन्यः ॥८॥

ति त्वा नश्य विदधते द्युमन्तं देव धीमहि । सुवीरमान आहुत ॥७॥

MANDALA SEVEN

7. O Lord of the peoples to whom we must reach, to whom the offerings are cast, we have set thee within luminous in thy hero-force, O godhead, O Fire.

8. Shine through the nights and the days, by thee may we be well-armed with fire; a hero-force art thou and thy desire is towards us.

9. To thee men illumined come with their thinkings for the conquest, to thee the imperishable One with her thousands.

10. The Fire repels the Rakshasas, the immortal with its brilliant light, one to be prayed, the pure and purifying flame.

11. Bring us our effectuations for thou hast the mastery, O son of force, and may the lord of enjoyment give us the object of our desire.

12. Thou, O Fire, givest us heroic glory and the divine Creator-Sun and Lord of enjoyment and the Mother of the finite gives us the object of our desire.

13. O Fire, guard us from evil, against the doer of harm protect us, O god; imperishable, burn him with thy most afflicting fires.

14. Now unviolated become to us a mighty iron city hundred fortified for the protection of men.

15. Do thou guard us from evil in dusk and in dawn from the bringer of calamity—thou art by day and night inviolable.

कृषि रत्नं यजमानाय सुकतो त्वं हि रत्नया असि ।
आ न ऋते विद्याहि विद्वत्सुखं सुशोभो यद्वत् ॥६॥

त्वमाने गृह्यतिस्त्वं होता नो अथरे ।
त्वं पोता विद्वत्वार प्रवेता यक्षि वेष्टि च वायुम् ॥५॥

तं त्वा कृतं कृण्वहे यदास्त्वसं देवा आ वीतये वहे ।
विद्वत्वा सुनो सहसो मर्त्यो जना रास्व तद् यत् त्वेमेहे ॥४॥

उदस्य शोचिररत्नयादावृक्षानस्य मोळुष्टः ।
उद् धूमसो अरुषासो विद्वत्सुशोः समन्तिमन्धते नरः ॥३॥

स योजते अरुषा विद्वत्सुशोसा स कुद्वत् त्वाहितः ।
सुब्रह्मा यवः सुशोमी वसुनां देवं राधो जनानाम् ॥२॥

एता वो अग्नि नमसोर्जो नयामा ह्वे ।
प्रियं वेतिष्ठमर्ति स्वरुदं विद्वत्सु दूतममृतम् ॥१॥

सुक्ते १६

MANDALA SEVEN

SUKTA 16

1. With this prostration I invoke for you Fire the son of Energy, the beloved, the traveller most awake to knowledge who carries out well the pilgrim-sacrifice, the immortal messenger of every man.

2. He yokes the two shining steeds that bring all enjoyments, well-fed with the offerings swiftly may he run; to be worshipped with sacrifice he of the perfect Word, accomplisher of the riches, the divine achievement of men.

3. Up stands the flame of light of this bounteous One when to him are cast the offerings, his ruddy smoke goes up and touches heaven; men kindle high the Fire.

4. Thou art that most glorious messenger whom we create, bring to us the advent of the gods, O son of force, give us all mortal enjoyments, give us that which from thee we desire.

5. Thou, O Fire, art the master of the house, thou art the priest of the call in our pilgrim-sacrifice, thou art the purifying priest, he in whom are all desirable things, the conscious thinker; sacrifice and reach the object of our desire.

6. O strong in will, create the ecstasy for the doer of the sacrifice for thou art the founder of ecstasy: sharpen in the Truth for us every doer of the rite and whosoever is perfect in expression and skilful in thought.

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनानामूर्वान् दयस्त गोनाम् ॥७॥

येषामिळा घृतहस्ता दुरोण आं अपि प्राता निषीदति ।
तांस्त्रायस्व सहस्य द्रुहो निदो यच्छा नः शर्म दीर्घश्रुत् ॥८॥

स मन्द्रया च जिह्वया बह्विरासा विदुष्टरः ।
अग्ने रयि मधवद्भ्यो न आ वह हव्यदति च सूदय ॥९॥

ये राधांसि ददत्यश्व्या मघा कामेन श्रवसो महः ।
तां अंहसः पिपृहि पतृभिष्ट्वं जतं पूर्भिर्यविष्ठच ॥१०॥

देवो वो द्रविणोदाः पूर्णां विवष्ट्यासिचम् ।
उद् वा सिञ्चध्वमुप वा पृणध्वमादिद् वो देव ओहते ॥११॥

तं होतारमध्वरस्य प्रचेतसं वीह्नि देवा अकृण्वत ।
दधाति रत्नं विधते सुवीर्यमग्निर्जनाय दाशुषे ॥१२॥

MANDALA SEVEN

7. O Fire fed with the offerings, let them abide in thee, the beloved, the illumined wise and those lords of plenty among men who are they that travel to and allot to us the widenesses of the Rays.

8. Those within whose gated house the goddess of Revelation with her hands of light sits filled with her fullnesses, them deliver from the doer of harm and the Censurer,¹ O forceful Fire; give to us the peace that hears the Truth from afar.

9. Do thou then with thy rapturous tongue, for thou art the bearer of the oblation with thy mouth and great is thy knowledge, bring to our lords of the plenty the riches and hasten on its way our gift of the offering.

10. They who give to us the achieving plenitudes of the power of the Horse because of our desire of the great inspired knowledge, them, O most young godhead, bring safe out of all evil by thy hundred fortresses of rescue.

11. The divine giver of your Treasure desires from you the full pouring of the oblations; pour out and fill: then the godhead carries you on your way.²

12. The gods have made him the priest of the call of the pilgrim-sacrifice, the conscious thinker, the carrier of flame; Fire founds the ecstasy and the heroic strength for the man who performs the sacrifice for the giver.

¹ or, from betrayal and from bondage

² or, brings to you the Riches.

ते ते देवाय दायातः स्याम सद्मो नो रत्ना वि दध दयानः ॥७॥

त्वाम् ते दधिरे देवबाह्वि देवास्तो अग ऊर्ज आ नपातम् ॥८॥

वंस्व विदवा वायुमिण प्रवेतः सत्या भवन्वाशिषो नो अद्य ॥९॥

स्वधरा करति जातवेदा यक्षद् देवा अमृतान् पिप्रयच्छ ॥१०॥

अग वीहि देविषा यक्षि देवान् स्वधरा ऊर्गहि जातवेदः ॥११॥

उत हार उशतीर्व अयन्तामृत देवा उशत आ वहेहे ॥१२॥

अग भव सुषमिषा समिद्ध उत वीहेविषा वि स्तणीतम् ॥१३॥

१७ सूक्त

MANDALA SEVEN

SUKTA 17

1. O Fire, become high kindled with the plenty of thy fuel, let the sacred grass be spread wide.

2. Let the doors of aspiration swing open; bring here the aspirant gods.

3. Go, O Fire, sacrifice to the gods with the offering; make good the ways of the pilgrim-sacrifice, O knower of all things born.

4. He makes good the ways of the pilgrim-sacrifice, the knower of all things born; he sacrifices and gladdens the immortal gods.

5. Conquer all desirable things, O conscious thinker, may our yearning today become the Truth.

6. Thee they have established as the carrier of offerings, O Fire, the gods have founded thee, the Son of Energy.

7. Those may we be who give to thee, the godhead, go vast upon thy way and found for us the ecstasies.

MANDALA EIGHT

अमने त्वां कामयागि ॥७॥

आ ते वत्सो मनी यमत् परमाविबलं सधस्थानं ।

विश्वं विशालोऽवसे देवं मनीस अतये । अग्निं गोविन्देवासाहे ॥६॥

मनी अमर्युत्य ते भूरि नाम मनसाहे । विशालो जानवेदसः ॥५॥

अग्निं विश्वं सन्तमहे यज्ञं मनीस्य रिपोः । नीप वैषि जानवेदः ॥४॥

स त्वमस्मदप द्विपो युयोधि जानवेदः । अदेवीरान् अरालीः ॥३॥

त्वमसि प्रशस्तो विदधेयु सहेत्य । अमने रथीरव्यराणाम् ॥२॥

त्वमग्ने जगता असि देव आ मर्युत्वा । त्वं यज्ञोक्त्वोड्यः ॥१॥

अ० ११

वरसः काण्वः

VATSA KANWA

SUKTA 11

1. O Fire, thou art the guardian of the law of all workings, thou art the divine in mortals; thou art one to be prayed in the sacrifices.

2. O forceful one, it is thou who art to be expressed in the findings of knowledge; O Fire, thou art the charioteer of the pilgrim-sacrifices.

3. So do thou remove away from us the enemies, O knower of all things born, even the undivine and hostile forces, O Fire.

4. Even when it is near, O surely thou comest not to the sacrifice of our mortal foe, O knower of all things born.

5. Mortals illumined we meditate on the many names of thee the immortal, the knower of all things born.

6. We call the Fire with our words, illumined we call the illumined for our guard, mortals we call the god for our protection.

7. Vatsa compels thy mind even from the supreme world of thy session, O Fire, by his Word that longs for thee.

अहो नपातं सुभां सुदीदितमिनि श्रोत्रोविषम ।
स नो मित्रस्य वरुणस्य सो अपामा सुनं यक्षो दिवि ॥४॥

यजिष्ठं त्वा ववमहे देवं देवता होतारममर्यम् ।
अस्य यज्ञस्य सुकर्म ॥३॥

विमनरतिं विष वित्रयोविषममिनिमीळिव यन्तुर्म ।
अस्य सौम्य सौम्यस्य सोमरे प्रमद्वाराय पूव्यम् ॥२॥

नं यद्व्या स्वर्गं देवासा देवमरतिं दधिवरे ।
देवता हव्यमोहिरे ॥१॥

सप्त १९

सोमरिः कापवः

यन्ते हि कमीडयो अथवेष्टु सनाच्व होता नय्यच्व सन्ति ।
त्वां वातं तव प्रियप्रवाडस्मयं च सोमामा यजत्स्व ॥१०॥

समन्तर्वीनमवसे वाजयन्तो देवामहे ।
वाजेषु वित्रराधसम् ॥९॥

पुत्रता हि सदैवृष्टिं विप्रो विप्रता अन् प्रभुः ।
समन्तं त्वा देवामहे ॥८॥

MANDALA EIGHT

8. Thou art the equal lord of all peoples in many lands; we call to thee in the battles.

9. We call to the Fire to guard us in our battles, we who seek the plenitudes; in the plenitudes richly manifold is his achievement.

10. For thou art of old one to be prayed in the pilgrim-sacrifices, and from time eternal thou sittest as the ever-new priest of the call; O Fire, gladden thy own body and bring happiness to us by the sacrifice.

SOBHARI KANWA

SUKTA 19

1. Affirm that godhead of the sun-world, the gods set the divine traveller to his race, they brought the offering to the world of the gods.

2. O illumined seer, pray the Fire opulent in his gifts, rich in his lustres; the guide of this Soma sacrifice pray, O Sobhari, for the rite of the path, the Ancient one.

3. We have chosen thee the mightiest for sacrifice, the divine in the divine, the immortal as the priest of call of this sacrifice, the strong of will,—

4. The Son of Energy, the Fire, happy and radiant and most glorious in his light; may he win for us by sacrifice the bliss in heaven of Mitra and Varuna and the bliss of the waters.

पुस्त्यानिनवपुर्गुहे स्तोमं वनी दधौत विरववाधः ।
देव्या वा वैविषव विषः ॥११॥

पुस्य त्वमूर्ध्वो अवरपय तिष्ठसि क्षयद्वैरः स साधते ।
सो अर्वाङ्गः सनिता स विपुर्गुभिः स शरैः सनिता कुलम् ॥१०॥

सो अष्टा वावववरोजानं मर्तः सुमग स प्रोत्स्यः ।
स धीमिरस्तु सनिता ॥९॥

प्रोत्समानो अतिथिर्न मित्रियोजानी रथो न वैद्यः ।
देव क्षमासो अपि सनिता साधवस्त्वं राजा रथीणाम् ॥८॥

स्वमनयो वो अमिनभिः स्याम धूनी सहस ऊर्जा पते ।
सुधीरस्त्वमस्मयः ॥७॥

तत्पदेवर्त्तन् रंहेयन् आशवस्तस्य द्युमिन्तमं यथाः ।
न त्वमर्हो वैवर्कितं कुलवचनं न मत्पुङ्क्तं नरात् ॥६॥

यः सन्धिषा य आवृत्ती यो वेदेन ददाता मर्तो अमनय ।
यो नमसा स्वधवरः ॥५॥

MANDALA EIGHT

5. The mortal who with the fuel and the oblation, with knowledge and with surrender has given to the Fire, who is perfect in the pilgrim-rite,—

6. Swift gallop his war-horses, most luminous is his glory, neither calamity wrought by the gods nor evil wrought of men can come to him from any part.

7. High of fire may we be with your fires, O son of force, O lord of Energies! for thou hast the hero-strength and thy desire is towards us.

8. As our friendly guest finding our expression for us, Fire must be known, and as our chariot; in thee are all-accomplishing foundations of ease, thou art the king of the Treasures.

9. That mortal is sure in the giving of his pilgrim-sacrifice, O happy Fire, he is one to be proclaimed, may he be a conqueror by his thoughts,—

10. One for whom thou standest high exalted over his pilgrim-sacrifice, he is a master and hero and accomplishes,—he conquers by the war-horses, by the luminous seers, by the heroes, wins his work achieved.

11. He in whose house Fire, in whom are all desirable things, maintains his body and his affirming laud and his delight and the offerings, he occupies the field of his occupancy.

HYMNS TO THE MYSTIC FIRE

विप्रस्य वा स्तुवतः सहस्रो ग्रहो मक्षतमस्य रातिषु ।
अवादेवमुपरिमर्त्यं कृधि वसो विविदुषो वचः ॥१२॥

यो अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति ।
गिरा वाजिरशोचिषम् ॥१३॥

समिधा यो निशिती दाशददिति धाम्निभरस्य मर्त्यः ।
विरवेत् स धीभिः सुभगो जनाँ अति धुम्नैवृन् इव तारिषत् ॥१४॥

तदग्ने धुम्नमा भर यत् सासहत् सद्गने कं चिदन्निषम् ।
मर्त्यं जनस्य दृढ्यः ॥१५॥

येन चष्टे वरुणो मित्रो अर्यमा येन नासत्या भगः ।
वयं तत् ते शवसा गावृवित्तमा इन्द्रत्वोता विधेमहि ॥१६॥

ते घेदग्ने स्वाध्यो ये त्वा विप्र निदधिरे नूचक्षसम् ।
विप्रासो देव सुम्नुम् ॥१७॥

MANDALA EIGHT

12. O son of force, for the illumined seer who lauds thee and is most swift in his givings, create for that seeker of knowledge, O Shining One¹, the word in which the mortal is above the godhead below.

13. He who by his gifts of the oblations or by prostrations of surrender, or by his word illumines the Fire, who brings his right judgment, and the swift action of his light,—

14. He who with his stimulation by the fuel serves with the seats of the session of the Fire, the Boundless, that happy mortal exceeding men by his thoughts and by his lights passes beyond all things as one who crosses over waters.

15. Bring, O Fire, that light which overcomes in the house whatever devourer or wrath of any being with evil thoughts.

16. The light by which Mitra sees and Varuna and Aryaman, by which lords of the journey and Bhaga, that light may we worship, we made by thy force perfect knowers of the path guarded by the lordship of the Puissant.

17. O Fire, those are perfect in their thought who, themselves illumined, have set thee within them, O illumined seer, thee, O godhead, divine in vision and strong in will.

¹ or, O lord of the Riches,

सहस्रः सैनबाहुत ॥२५॥

यदाने मयस्त्वं स्यामहे विजयमहो असत्यः ।

यो देव्यान्धरयता मर्तुहिती देव आसा सुगन्धना ।
विवासने वायार्णि स्वस्वरो होता देवो असत्यः ॥२६॥

असुर देव निर्गन्धम् ॥२७॥

यदो धूर्तिभरहिती वाशीमनिनभरत उववाव व ।

यः पित्राते सैनताभिः सुवीधमनिनधूर्तिभरहिताः ॥२८॥
निमज्जन्माय तस्माद्य राजते ययो गायत्यनये ।

यजिष्ठं देव्यवाहेनम् ॥२९॥

कुले पिरा मर्तुहिती यं देवा देवमर्तुति न्यसिरे ।

महं मनः कृणुष्व वज्रवृक्षं योना समस्तु सासहः ।
अथ स्थिरा तनुहि मूर्ति शश्वतां वनेमा ते अभिष्टिभिः ॥३०॥

महा उत प्रशस्तयः ॥३१॥

महो नो अनिराहिती महा रातिः सुभा महा अस्वरः ।

त इदं वीरं सुभा त आहुति ते सोतं वकिरे विवि ।
त इदं वाजिभिर्गन्धमहं धनं यं त्वे कामं न्यसिरे ॥३८॥

MANDALA EIGHT

18. They have made their altar and their offering, O happy Fire, and their libation of the wine in heaven, they have conquered by their plenitudes a mighty wealth who have cast into thee their desire.

19. O felicitous god, happy to us art thou fed with the offerings, happy thy giving, happy the pilgrim-sacrifice, happy our utterances.

20. Create for us a happy mind in the piercing of the Coverers by which thou mayst overcome in the battles; lay prostrate many firm positions of those who challenge us, may we conquer them by thy attacks.

21. I pray with the word the Fire set in man whom the god sent in as the messenger and traveller, the carrier of offerings, strong to sacrifice.

22. To the ever-young Fire shining with his sharp tusks of flame, thou singest delight, Fire who fed with the offerings of light forms by true words a great strength.

23. When he is fed with the offerings of light the Fire like one full of might, works his blade upwards and downwards and carves for himself a shape.

24. The godhead set in man who speeds the offerings in its fragrant mouth, perfect in the pilgrim-sacrifice illumines all desirable things, the divine and immortal priest of the call.

25. O Fire, fed with the offerings, O son of force, O friendly light, if thou wert the mortal and I the immortal,—

तमान्म सोमरयः सहैलामुक्त्वं त्वमिष्टमवसे ।
समाजं आसदस्त्वयम् ॥३२॥

तव हृत्सी नीलवान् वादा ऋत्विष इन्धनः सिन्धवा दद्वे ।
त्वं सहैलामुक्त्वा मसि मिथः क्षयो वस्तु रजसि ॥३१॥

यस्य त्वं सख्यमावरः ॥३०॥
य सो आने त्वोतिमिः पुत्रोरामित्तरने वावयममिथः ।

तव ऋत्वा सनेयं तव रतिमिरने तव प्रशस्तिमिः ।
त्वाभिवादः प्रमतिं वसी मयाजने देवस्व दातव्ये ॥२९॥

तवाहिमान ऊतिमनर्दिष्ठामिथः सवेयं जीवमा वसी ।
सदा देवस्य सख्यः ॥२८॥

पिबन् पुत्रः सुमनो कुरीण आ देवा एव य णो देविः ॥२७॥

न त्वा राक्षीयमिभस्तस्य वसी न पापवाय सत्य ।
न मे स्तोत्रामनीवा न कृतिनः स्यादने न पापया ॥२६॥

MANDALA EIGHT

26. I would not give thee over to the Assailant or to sinfulness, O benignant, O shining one; he who lauded me would not be one without understanding or miserable nor one plagued by guilt, O Fire.

27. He is like a son well nourished in the house of his father; may our offerings reach the gods.

28. O Fire, O shining one, by thy closest guardings may I, the mortal, be ever companioned by the favour of the god.

29. By thy will may I conquer, O Fire, by thy gifts, by thy revealing utterances; for of thee they speak as the guiding Thought in me. O Fire, have joy for the giving.

30. By thy guardings in which is the strength of the heroes and the bringing of the plenitudes, he drives forward on his way with whom thou hast chosen friendship, O shining one.

31.....¹ the blue stream of thee with its cry is faithful to the law of its Truth, even as it is kindled it takes what is cast in it; thou art beloved of the great Dawns and thou shinest in the dwelling places of the night.

32. We the sons of Sobhari have come to the Fire with its thousandfold mass of flame, strong in its approach for protection, imperial, the Fire of the Terror of the Destroyer.²

¹ *Sigyo* not translated

² or, Fire of Trasadasyu.

दासात् विरवर्षणीन विरवमनो निरा ।
उत स्विषे विषवृषी रथानाम् ॥२॥

कृडिष्या हि प्रतीच्यं यजस्व जातवेदसम् ।
वरेण्यममगामिनामीविषम् ॥१॥

सूक्त २३

विरवमना वैयदेवः

उत मे प्रिययोर्विषयोः सुवास्त्वा अधि पुत्रानि ।
तिसृणां सप्ततीनां द्यावः प्रणता भुवद् वसुदेवानां पतिः ॥३७॥

अदान्ते पीकृत्स्यः पञ्चाशत् असदस्युर्वधूनाम् ।
संहिष्ठा अयः सपतिः ॥३६॥

यूयं राजानः कं विरवर्षणीसहः क्षयन्तं मनुष्यां अन् ।
वयं ते वो वरुण मित्राद्यमन् त्स्यामोदन्त्य रथ्यः ॥३५॥

यमादित्यासो अहृहः पारं नयथ मयम् ।
मघानां विरवेषां सुदानवः ॥३४॥

यस्य ते अन्ते अन्ये अन्तय उपक्षितो यथा क्व ।
विषो न क्षुन्ता नि युवे ज्ञानां नव क्षत्राणि वधूयन् ॥३३॥

MANDALA EIGHT

33. O Fire, other fires dwell dependent on thee as on a tree its branches; I annex to me the illuminations of men and their lights, increasing so thy warrior forces.

34. O sons of the boundless mother, you who betray not, great givers, the mortal whom out of all possessors of riches you lead to the other shore,—

35. For you, the kings, who have power over seeing men, choose one or another to have mastery in the human ways,—such may we be, O Varuna, O Mitra, O Aryaman, charioteers, indeed, of the Truth.

36. The Terror of the Destroyers, son of the master of wide vision, has given me the brides seven hundred, he is a bounteous giver, the noble, a lord of beings.

37. And so, for me at the ford of the wide-flowing and forward streaming river of the happy dwelling places,¹ came the bay horse, leader of the three seventies. May he become an opulent master of the things that are to be given.

VISHWAMANA VAIYASHWA

SUKTA 23

1. Pray the Fire as he fronts you, worship with sacrifice the knower of all things born, Fire with his driving smoke and his unseizable light,—

2. Fire who is like the string of speeding chariots to a competitor in the race; O all-seeing universal mind, laud him with the word.

¹ or, the river Suvastu,

अवष्टा नो अङ्गिरस्तमं यमासो यन् संयतः ।
हेतो यो अस्ति विश्वा यदास्तमः ॥१०॥

अतोवातममतायवो यस्तस्य साधनं तिरा ।
उपो एतं जुजुवन्मसत्पदे ॥१॥

यज्ञेभिरदभूतकृतं यं ऊपा सुदयन्त इतः ।
मित्रं न जने सुधितममतायवित ॥८॥

अग्निं वः पूषं ईवे हेतोरां चवर्णोनाम् ।
तमया वाचा गाँ तमं वः स्विषे ॥७॥

अनं याहि सुशस्तिस्मिहेत्या जुष्टान आनूषके ।
यया इतो वयस्य हेव्यवाहेतः ॥६॥

उर्ध्वं तिलं स्ववदर स्तवानो देव्या ऊपा ।
अग्निमद्या मासां बहेतां शिशिकर्षितः ॥५॥

उदस्य शोविषरत्थादं दौविष्यो व्यजरम् ।
तपुर्जस्तस्य सुवृती गणेश्वरः ॥४॥

युषामावाय अग्निमय इवः पूषद्वयं त्रयम् ।
उपविवा वसिष्ठिनन्दते वसु ॥३॥

MANDALA EIGHT

3. Those on whom he presses, possessor of the word of illumination and seizes on their impulsions and their satisfactions, by their approach to knowledge the Fire finds the Treasure.

4. Up stands his ageless light as he flames out with his burning tusks, in his beautiful splendour, in the glory of his companies.

5. Even so, stand up as they laud thee, O doer of the pilgrim-rite, shining out with thy divine light, with thy vast all-regarding lustre.

6. Go, O Fire, with perfect utterances of the word offering uninterruptedly the oblations, since thou hast become the messenger and the carrier of the offerings.

7. I call for you the ancient Fire, the priest of the call of seeing men; him with this word I declare, him for you I laud.

8. Fire whom with the sacrifices, with the light verily they speed like a friend firmly established in the man who possesses the Truth.

9. To Fire the possessor of the Truth, the accomplisher of the sacrifice, the seekers of the Truth have come with the word and cleave to him in the seat of the adoration.

10. Let our sacrifices go towards him united in their effort, to him most fiery-wise of the Angirases who is the priest of the call in men and most glorious.

पावकं कुण्डलवर्त्ति विहृत्पासम् ॥१९॥
 इमं वा वीरो अमृतं वृतं कुण्डल सत्यः ।

विहृत् हि त्वा सज्जिषसो देवसो वृतमकल ।
 अहो देव प्रथमो यज्ञियो भवः ॥१८॥

उदाना काव्यत्वा नि ह्रीत्तात्पर्यसादयत् ।
 आपलि त्वा मनवे जातवेदसम् ॥१७॥

अथर्वत्वा वयुर्विदमक्षय्यरथोणादृषिः ।
 महो राध तम् त्वा समिधोमहि ॥१६॥

न तस्य मायया च न त्रिपुरीशीत सत्यः ।
 यो अनाय देवाश्च ह्येवादातिभिः ॥१५॥

श्रुत्वा न नवस्य मे स्तोमस्य वीर विप्रते ।
 नि मायिनस्तपुषा रक्षसो दहे ॥१४॥

यद् वा उ विप्रतिः क्षितः सुप्रोतो मनुषो विप्र ।
 विप्रवेदनिः प्रति रक्षांसि सेवति ॥१३॥

स त्वं न ऊर्जा एते रथि रास्त्व सुवीर्यम् ।
 प्राव नस्तीके तनये समत्त्वा ॥१२॥

अने तव त्वे अजरेन्धानासो बृहदे भ्यः ।
 अथवा देव वृषणास्तविब्रवीथवः ॥११॥

MANDALA EIGHT

11. O ageless Fire, those lights of thine kindling the
Vast are like male and mighty horses;

12. So do thou, O Lord of Energies, give us the wealth,
hero-might; protect us in our battles, in the Son of our
begetting.

13. Since, indeed, the lord of the peoples, keen and
glad in the house of man, wards off all demon-powers,—

14. O Fire, with thy hearing of my new laud, with
thy burning flame, consume utterly the demon magicians,
O hero, O lord of the peoples.

15. Not even by magic can the mortal foe master the
man who offers worship to the Fire with his gifts of the
oblation.

16.*

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17. Thee Ushana of the inspired wisdom set within
for men as the priest of the call, the doer of sacrifice,
the knower of all things born.

18. For all the gods with one mind made thee the
messenger; O godhead, thou becamest by inspired
knowledge supreme and a lord of sacrifice.

19. Him immortal let the mortal hero make his envoy,
the purifying Fire with his black path, vast in his wideness.

* Not translated

सदा वसो रात्रिं पविच्छ शशवते ॥२८॥
तत्र वसो सुषाण्डाने जनाय बोध ॥

सुधीयस्य प्रजावती प्रशस्वतः ॥२७॥
वत्सवा नो वायुं पुत्र वत्स रायः पुस्त्यद्वैः ॥

अनं नि पतिस् नमसाधि बहिषि ॥२६॥
महो विजवां अग्नि एतौऽग्नि इव्यानि मानुषा ॥

विष्णो अग्निमवसे प्रत्नमीजते ॥२५॥
अतिथि मानुषाणां दूतं वनस्पतीनाम् ॥

ऋषे वैश्वदेव दन्व्यायानये ॥२४॥
नूनमव विद्वत्सुस् स्त्रीसोमिः स्यूरयुपवत् ॥

मंहिष्ठोऽग्निमर्मातिभ्यः शुकशोविषे ॥२३॥
आग्निमिष्वेमानये ज्येष्ठोऽग्निम्वैश्वदेवत् ॥

प्रति खीति नमसा इविषमती ॥२२॥
प्रथमं जातवेदसमग्निं प्रक्षेप्य पूज्यम् ॥

यो अस्मै इव्यदातिभिराहूतिं सर्वोऽविषत् ॥
अग्निं पृषे स एते वीरवद् यथाः ॥२१॥

सं इवेम प्रतर्खिवः सुभासं शुकशोविषम् ॥
विशामग्निमजर् प्रत्नमीद्वयम् ॥२०॥

MANDALA EIGHT

20. Him let us call putting forth the ladle, the luminous, the brilliant in light, one to be prayed by men, the ancient and unaging Fire.

21. For the mortal who performs sacrifice to him by his gifts of the offering he finds much increase and a glory of his hero-strengths.

22. To the Fire, the ancient, the first and supreme, the knower of all things born in the sacrifices with the obeisance comes the ladle full of the oblation.

23. May we offer sacrifice as did Vyashwa with these greatest and richest thinkings to Fire, the brilliant in light.

24. O Rishi, son of Vyashwa, now sing the word of illumination as did Sthurayupa, to the Fire, vast in his wideness, the dweller in the house.

25. The guest of men, the son of the Trees, the illumined seers praise for his protection, the ancient Fire.

26. Turned towards all the great beings, turned towards our human offerings, by our obeisance, O Fire, thou takest thy seat on the sacred grass.

27. Conquer for us many desirable things, take possession of the wealth that brings us our many longings and hero-energy and the offspring and the glory.

28.*

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* Not translated

इमा जेषां सवना धीमहिं ध्यामहेभ्यः । इन्द्राणी आ गतं नरा ॥५॥

जेषां यशसिभ्यो सुतं सीमं सधस्विनी । इन्द्राणी आ गतं नरा ॥४॥

इदं वा यदि मध्वयुधसद्विभिनरः । इन्द्राणी तस्य बोधतम् ॥३॥

नीशासा रथयावाना वृजहेणापरजिवा । इन्द्राणी तस्य बोधतम् ॥२॥

यशस्त्य हि त्य ऋत्विजा सन्ती वाजेषु कस्यु । इन्द्राणी तस्य बोधतम् ॥१॥

सुक्त ३८

इत्यावा १४ आत्रेयः

ऋतावाना सभावा पूतवक्षसा ॥३०॥

अने त्वं यथा अस्या मित्रावरेणा वह ।

मही रायः साविमन्ने अपा वृषि ॥२९॥

त्वं हि युधवृत्ति त्वं नो गोमतीरिषः ।

MANDALA EIGHT

29. Thou art he who breaks through,¹ thou openest to us the luminous impulsions; open to us the conquest of the great Riches, O Fire.

30. O Fire, thou art the glorious one; bring to us Varuna and Mitra, the all-rulers who possess the Truth and have the purified judgment.

SHYAVASHWA ATREYA

SUKTA 38

1. You (two) are the ritual-priests of the sacrifice, conquerors in our plenitudes and our works; to this awake, O Indra, O Fire.

2. O smiters who journey in the chariot, slayers of the coverer, ever unconquered—to this awake, O Indra, O Fire.

3. Men have pressed out for you by the stones this rapturous honey-wine—to this awake, O Indra, O Fire.

4. Take pleasure in the sacrifice, for the sacrifice come to the Soma wine pressed out, gods to whom rises the common laud, O Indra, O Fire.

5. May you take pleasure in these Soma-pressings by them who have the offering,—O gods come to us, O Indra, O Fire.

¹ or, he who overcomes,

अनिमस्त्वोत्थमिथमपनिमोऽपि यजामहे ।
अनिमस्त्वोत्थमिथमपनिमोऽपि यजामहे ।
समे ॥१॥

सक ३९

नाथाकः कापवः

आहं सरस्वतीवतीरिन्द्राग्न्योरवो वृणो ।
नाथा नाथमप्यहं ॥१०॥

एवा वासु अतये यथाहिंसा संधिराः ।
इन्द्राग्नौ सोमप्रीत्यै ॥१॥

इन्द्राग्नौ वृणोते इवम् ।
इन्द्राग्नौ सोमप्रीत्यै ॥८॥

आतप्यविभिरा गतं देवेभिर्यजामासु ।
इन्द्राग्नौ सोमप्रीत्यै ॥७॥

इमां नाथमप्यहं वृणोते सुहृदि मम ।
इन्द्राग्नौ आ गतं नरा ॥६॥

MANDALA EIGHT

6. May you take pleasure in this laud of mine, this path of song, O gods, come to us, O Indra, O Fire.

7. Come for the drink of the Soma wine with the gods who arrive at dawn, you who have the victor-riches,¹ O Indra, O Fire.

8. Hear the call of the Atris, of Shyavashwa² pressing the wine, come for the drinking of the Soma, O Indra, O Fire.

9. Thus have I called you for protection as the wise have ever called you, for the drinking of the Soma (wine), O Indra, O Fire.

10. I choose the protection of Indra and the Fire with Saraswati at their side, for whom the sacred song breaks into light.³

NABHAKA KANWA

SUKTA 39

1. To Fire I give laud, the possessor of the illumined word, to worship the Fire with the speech of revelation; let the Fire reveal the gods to us, for he is the seer who goes on his embassy between the two worlds in the knowledge,—let all that are hostile be rent asunder.

¹ or, you who have the riches which are for the victor, or the true riches,

² He who has the bay-horse

³ or, is chanted.

अग्निज्वाला देवानामग्निवद्व मरुतामग्नीवत्स ।
अग्निः स इतिवर्णो देवा अग्निर्दृष्टिः स्यादिति नवीयसा नमन्तामन्यके ससे ॥६॥

स विक्तेन सहोपसाऽग्निमग्निवद्व कर्मणा ।
स होता शक्रवतीनां दक्षिणाभिस्सर्वावत् इतीति च प्रतीवत् नमन्तामन्यके ससे ॥५॥

तत्तदग्निवद्वयो दधे यथायथा कृपयति ।
ऊर्वाहृतिवद्वृणां शं च योऽव मयो दधे विद्वद्वत् देवद्वृत् नमन्तामन्यके ससे ॥४॥

अग्ने मग्नाग्नि वृथ कं घृतं न जुह्वे आसति ।
स देवेषु प्र विविकिष्ट त्वं ह्यसि पूर्यः शिवो हवी विवत्सवती नमन्तामन्यके ससे ॥३॥

अग्ने नयसा ववत्तनूषु शंसमेवाम् ।
धरातीररावणा विद्वता अग्रे अरातीरितो धृष्टन्तवामरो नमन्तामन्यके ससे ॥२॥

MANDALA EIGHT

2. O Fire, destroy with a new word the expression of these within in the bodies, destroy within us the beings hostile to those who give thee, let all the enemy forces, the hostile spirits depart from here who would do hurt to us,—let all that are hostile be rent asunder.

3. O Fire, to thee I offer my thoughts as if an offering of light¹ cast into thy mouth; so do thou awake to knowledge in the gods, for thou art the ancient and benign messenger of the Sun,—let all that are alien be rent asunder.

4. He founds growth upon growth of the being even as one² desires; offered the oblation of offered energy for every call to the gods he founds both the peace and the movement of the Shining Ones, he founds the bliss,—let all that are alien be rent asunder.

5. He awakes to knowledge by his forceful and many-sided works; he is the priest of the call of many powers surrounded by lights of discernment and he takes possession of all that faces him,—let all that are alien be rent asunder.

6. The Fire knows the births of the gods and the secret thing of mortals; this is the Fire that gives the treasures, the Fire when there is cast into him as offering that is new uncovers the hidden doors,—let all that are alien be rent asunder.

¹ *ghṛtam*, clarified butter or light

² or, he

इन्द्राग्नी यव सु नः सहन्ता दास्यो रयिम् ।
येन दृढेहा समत्वा बीजं विवर्त्तयति नवनेत्र वात इवाभानामन्यके
ससे ॥१॥

पुं० ४०

त्वं नो अन्न आपृषु त्वं देवेषु पूष्य वत्स एक इत्ययसि ।
त्वामापः परित्यक्तः परिरयति त्वमेव नो नमन्तामन्यके ससे ॥१०॥

अग्निरेजीहि विधातॄन्मा क्षति विदधा कविः ।
स श्रीरेकादशां दृढं यथावत् प्रययत् नो विप्रो दैतः परिष्कृती नमन्तामन्यके
ससे ॥९॥

यो अग्निः सत्तमानुषः शिबो विश्वेषु सिन्धुषु ।
तमानस विषत्सु मन्त्राद्विद्वत्पुष्टैस्तममग्निं यज्ञेषु पूष्य नमन्तामन्यके ससे ॥८॥

अग्निददेवेषु संवसुः स विष्य यज्ञियात्वा ।
स मुदा कात्या पुर विश्वं भूमेव पुष्टयति देवो देवेषु यज्ञियो नमन्तामन्यके ससे ॥७॥

MANDALA EIGHT

7. Fire is the companion dwelling in the gods, dwelling in the beings who are masters of sacrifice; he increases by his rapture many seer-wisdoms, even as all that is large, he is a god in the gods and a lord of sacrifice, let all that are alien be rent asunder.

8. Fire is the sevenfold human, he is lodged in all the rivers; to him we have come, the dweller in the triple abode, the Fire of the thinker, slayer of the Destroyers, ancient and supreme in the sacrifices,—let all that are alien be rent asunder.

9. Fire is the seer who takes up his dwelling in his three abodes of knowledge of three kinds; may he sacrifice to the Three and Thirty and satisfy us, perfected, the illumined thinker and messenger,—let all that are alien be rent asunder.

10. O ancient and supreme Fire, thou art in us who are mortals, thou in the gods, one and sole thou rulest over the Treasures; around thee the wide-flowing waters go each with its own bridge,—let all that are alien be rent asunder.

SUKTA 40

1. O Indra, O Fire, forceful you give to us the treasure by which we shall overcome in our battles even all that is firm and strong, as Fire the trees in a wind,—let all that are alien be rent asunder.

अपि वृक्ष पुराणवद् अवतीरिव गृध्रपतमोजो दासस्य दशम्य ।
वयं तदस्य संभूतं दत्तिवन्देण वि भजेमहि नमन्तामन्यके समे ॥६॥

य जह्नाणि नमाकवदिन्द्राणि नमामि मरुज्यत ।
या सप्तवृक्षमण्डलं विद्मद्वातमपोरितं इन्द्र ईशान ओजसा नमन्तामन्यके समे ॥५॥

अथर्व नमाकवदिन्द्राणी यजसा निरा ।
ययोर्विवरवसिद् जगदिदं शौः पूज्यो मह्यं पश्ये विभूतो वसु नमन्तामन्यके समे ॥४॥

ता हि मध्यं भराणांमिन्द्राणी अधिष्ठतः ।
ता उ कतिवचना कवी पृच्छथमाना सखीयते सं धीतमनुजं नरा नमन्तामन्यके समे ॥३॥

नहि वां वयमासह्यैः पशामहे शक्तिं नृणां नरम् ।
स नः कदा विदवता गमदा वाजसातये गमदा मेवसातये नमन्तामन्यके समे ॥२॥

MANDALA EIGHT

2. May we not shut you away from us, then may we truly worship Indra with sacrifice, the god most potent of the gods; may he sometime come to us with the war-horse, may he come to us for the winning of the plenitudes, for the winning of the purity,¹—let all that are alien be rent asunder.

3. For they, Indra and Fire, dwell in the midst of mellays; gods, seers, questioned, they by their seerhood gain for one who seeks their friendship the knowledge won by the thought,—let all that are alien be rent asunder.

4. To Indra and the Fire sing the illumined chant even as Nabhaka, doing them homage with sacrifice and speech, whose is all this world and this heaven and great earth bear for them in their lap the treasures,—let all that are alien be rent asunder.

5. Even as Nabhaka direct towards Indra and Fire the Words who uncovered the sea of the seven foundations with its dim² doors,—even Indra ruling all by his might,—let all that are alien be rent asunder.

6. Even as of old cleave like clustering mass of a creeper, crush the might of the demon; that wealth amassed by him may we by Indra share,—let all that are alien be rent asunder.

¹ or, for the getting of sacrifices

² or, oblique

पुत्रेन्द्राणिन्याः पितृवधवायो मन्थानेवद्विज्ञैरस्वदवावि ।
त्रिधाविना शम्भुया पातमस्मान् बधं स्याम पतयो रथीणाम् ॥१२॥

सप्त ॥११॥
उतो नु विद् य ओहित आण्डा शृणुस्य भेदपथैः स्ववतीरयो नमन्नामन्यके
तं त्रिशीला स्वधरं सत्यं सत्त्वानमृत्विषम् ।

सप्त ॥१०॥
उतो न विद् य ओजसा शृणुस्यमाण्डानि भेदति जेधत् स्ववतीरयो नमन्नामन्यके
तं त्रिशीला सुवृषितमिस्त्रेव सत्त्वानमृत्विषम् ।

पूर्वाष्ट इन्द्रोपमातयः पूर्वोक्त प्रशस्तयः सुतो द्विन्वस्य हरिः ।
वस्वो वीरस्यार्पवो या नु साधन्त नो धियो नमन्नामन्यके सप्त ॥९॥

सप्त ॥८॥
या नु श्वेतारवो द्विष उच्चरन्त उप श्रुभिः ।
इन्द्रान्धार्योऽनु वलमृष्टेना यतिन सिन्धवो यान् तस्यो वन्धादमुञ्चवतो नमन्नामन्यके

यदिन्द्रानो जना इमे विद्विषन्ते जना गिरा ।
अस्माकमिहमृत्विषव्यं साधुश्राम वनुष्यतो वनुष्यतो नमन्नामन्यके सप्त ॥७॥

MANDALA EIGHT

7. When, O Indra, O Fire, these who are here call you with speech and act, may we overcome by our men those who battle against us, may we conquer those who would conquer us,—let all that are alien be rent asunder.

8. White gods are they who from below ascend to the heavens by their lights; according to the law of the working of Indra and Fire, flowing move the Rivers whom they loosed from bondage to every side,—let all that are alien be rent asunder.

9. O Indra, O thou of the bright horses, O begetter of the shining hero, the shooter who strikes into his mark, many are thy measuring of things, many thy expressions of the truth which accomplish¹ our thoughts,—let all that are alien be rent asunder.

10. Intensify him by your purifications, the brilliant warrior with the illumined word, even him who with might breaks the serpent-eggs of Shushna, may he conquer the waters that bear the light of the Sun-world,—let all that are alien be rent asunder.

11. Intensify him who is perfect in the rite of the path, the true warrior who follows the law of the Truth; it is he who observes, who breaks the serpent-eggs of Shushna, conquers the waters that bear the light of the Sun-world,—let all that are alien be rent asunder.

12. So has the new word been spoken to Indra and to Fire, even as by my father, by Mandhata, by the Angiras; protect us with triple peace, may we be masters of the riches.

¹ or, bring to perfection

विह्वलितरुहं नममद्विषया जञ्जालामवन् । अनिवर्तनं रोचते ॥८॥

धांसि कुपवान ओषधीर्वत्सदनिनं वायति । पुनर्धनं तच्छीरणि ॥९॥

कुण्डला रजसि पत्सुतः प्रयागे जातवेदसः । अनियदं रोधाति क्षमि ॥९॥

एते त्वे वैश्वामनय इन्द्रासः समदक्षत । उषसासिभ केतवः ॥१०॥

हेरयो धूमकेतवो वातजला उप धावि । यतन्ते वैश्वामनयः ॥११॥

आरोका इव धेदहे तिस्रा अने तव त्रिषः । दधिर्द्वानाति वत्सति ॥१२॥

अस्मै ते प्रतिहेयते जातवेदा विवर्षण । अने जनासि सुष्टुतिम् ॥१३॥

इमे विप्रस्य वैश्वसोऽनरेत्स्वतपजवनः । निरः स्तोमास ईरते ॥१४॥

सुक्ल ४३

विष्णु आर्क्षिरसः

MANDALA EIGHT

VIRUPA ANGIRASA

SUKTA 43

1. Him pray our words, even these lauds of Fire, the illumined seer, the creator, invincible in his sacrifice.

2. Such art thou for whom I bring to birth perfect laud and glad is thy response, O seeing Fire, O knower of all things born!

3. Oh, like jets of light thy keen energies of flame devour with their teeth the woods.

4. Bright, with smoke for their flag against heaven, urged by the winds, labour separate thy fires.

5. These are those separate fires of thine that kindled are seen like rays of the Dawns.

6. Black is the dust under his feet in the march of the knower of all things born when Fire sprouts upon the earth.

7. Making his foundation, consuming the herbs Fire wearies not but goes even to the young shoots.

8. Oh, laying all low with his tongues of flame, flashing out with his ray Fire shines in the woodlands.

उत त्वानं मम स्तुतिं वाञ्छाम्य प्रतिदुते । गोळं गाय इवागत ॥१७॥

अग्रे भ्रातः सहस्केन रोहिदेयव शिविवत । इमं स्तोमं जुषस्व मे ॥१८॥

स त्वं विप्राय दाशुषे रोपि देहि सहस्रिणाम् । अग्रे वीरवरीमिषम् ॥१९॥

त्वं ह्येग्रे अग्निना विप्रो विप्रो सन् तस्य । सखा सख्या समिधस्य ॥२०॥

उत त्वा भृगुवच्छिषे मनुवदान आहुत । अग्निं स्ववद्वामहे ॥२१॥

उत त्वा नमसा वयं होतवरेभ्यः । अग्रे समिधं रोमहे ॥२२॥

उक्षायाय वशायाय सोममुच्छ्राय वेधसे । स्तोमं विवसेमानये ॥२३॥

उदानं तव तद् धृतावर्षी रोचत आहुतम् । निशानं जुहो मेखे ॥२४॥

अस्वाने सविच्छेद सौषधीरुं दधसे । गायं सञ्जायसे पुनः ॥२५॥

MANDALA EIGHT

9. In the waters, O Fire, is thy seat¹, thou besiegest the plants; thou becomest a child in the womb and art born again.

10. O Fire, that ray of thine fed with the oblation rises up shining from the offering of light², licking the mouth of the ladle.

11. May we ordain sacrifice with the lauds to Fire, the ordainer of things, Fire who makes the ox and the cow his food and he bears on his back the Soma wine.

12. O Fire, we come to thee with prostration and with the fuel, O priest of the call, O supreme will!

13. O pure Flame, fed with offerings we call thee as did Bhrigu, as did Manu, as did Angiras.

14. For thou art kindled, O Fire, by the fire, thou who art the illumined seer art kindled by one who is illumined, as a comrade thou art kindled by thy comrade.

15. So do thou to the illumined who gives to thee give the thousandfold wealth and the hero-force.

16. O Fire, my brother, created by my force, drawn by thy red horses, pure in the law of thy workings, take pleasure in this laud of mine.

17. My lauds reach thee, O Fire, as to the calf lowing in glad response the cows reach their stall.

¹ or, goal,

² or, clarified butter,

अनं मध्याप्य द्विषो दहेत् रक्षसि विद्वहे । अनं तिमनेन वीरिहि ॥२६॥

अग्निं विद्वद्यायुर्वपसं मधं न वाजिनं हितम् । सौत न वाज्यामसि ॥२५॥

विशो राजानमद्भुतमध्यक्षं धर्मणामिमम् । अग्निममीडे स उ श्वत् ॥२४॥

तं त्वा वयं देवामहे शूषन्तं जातवेदसम् । अनं धनन्तमप द्विषः ॥२३॥

तमीळिव य आहुतोऽग्निर्वाग्भाजते धृतैः । इमं नः शूषावृद्धवम् ॥२२॥

पुत्रो हि सवृद्धसि विशो विद्वो अनु प्रभुः । समस्तं त्वा देवामहे ॥२१॥

तं त्वामज्येषु वाजिनं तन्वाना अनं अश्वरम् । वीर्यं देवास्मीळते ॥२०॥

अग्निं वीर्यमग्निविष्णो संधिरासो विप्रवितः । अश्वत्थाय द्विषिरे ॥१९॥

तुभ्यं ता अहिर्ऋत्तम विद्वोः सुक्षितयः पृथक् । अने कामाय धीमरे ॥१८॥

MANDALA EIGHT

18. For thee, O most luminous Angiras, all those worlds of happy dwelling, each in its separate power, labour for thy desire, O Flame.

19. In thinkers the wise, the illumined seers urged by their thoughts the Fire to dwell in their house.

20. So thee as the horse in its gallopings performing the pilgrim-sacrifice, O Fire, they desire as the carrier of the offering and the priest of the call.

21. Thou art the lord who looks with equal eyes on all the peoples in many lands; we call to thee in our battles.

22. Pray the Fire who fed with the pouring of the clarities blazed wide; may he hear this our call.

23. Such art thou whom we call, Fire, the knower of all things born who hears our cry and smites away from us the foe.

24. I pray this Fire, the marvellous king of the peoples who presides over the laws of their action, may he hear.

25. Fire who illumines the universal life like a male horse urged to its gallop, we speed like a racer to the goal.

26. Smiting away the foes and things that hurt, burning the Rakshasas, on every side, O Fire, shine out with thy keen flame.

यं त्वा जनास इन्धते मनुष्वदङ्गिरस्तम । अग्ने स बोधि मे वचः ॥२७॥

यदग्ने दिविजा अस्यप्सुजा वा सहस्कृत । तं त्वा गीर्भिर्हवामहे ॥२८॥

तुभ्यं घेत् ते जना इमे विश्वाः सुक्षितयः पृथक् । धांसि हिवन्त्यत्तवे ॥२९॥

ते घेदग्ने स्वाध्योऽह्ना विश्वा नृचक्षसः । तरन्तः स्याम दुर्गहा ॥३०॥

अग्निं मन्द्रं पुरुप्रियं शीरं पावकशोचिषम् । हृद्भिर्मन्त्रेभिरीमहे ॥३१॥

स त्वमग्ने विभावसुः सृजन् त्सूर्यो न रश्मिभिः । शर्धन् तमांसि जिघ्नसे ॥३२॥

तत् ते सहस्व ईमहे दात्रं यन्नोपदस्यति । त्वदग्ने वार्यं वसु ॥३३॥

MANDALA EIGHT

27. Thou whom men kindle as the human thinker¹, O most luminous Angiras, O Fire, become aware of my word.

28. Because, O Fire, created by our force thou art the flame born in heaven, or the flame born in the waters, as such we call thee with our words.

29. To thee, verily, these beings born and these worlds of a happy dwelling each separately in its place, lay a foundation where thou canst devour thy food.²

30. O Fire, may we be those who have the right thought and the divine vision, and through all the days, pass safe beyond the danger.

31. We seek with rapturous hearts Fire, the rapturous, in whom are many things that are dear to us,—Fire with his intense and purifying light.

32. O Fire, shining with thy light, loosing forth thy lustre like the sun with its rays, thou puttest forth thy force and slayest the darknesses.

33. We seek from thee, O forceful Fire, that gift of thine,—the desirable wealth which never fails.

¹ or, like Manu,

² or, cast nourishment for thy eating.

जुषाणां अङ्गिरस्तमेमा देव्यान्मानयके । अने यत् नय ऋतुया ॥८॥

प्रत्नं होतारमौड्यं जुष्टमग्निं कविश्रुम् । अष्टवरणागमिभिश्चयम् ॥९॥

मदं होतारमन्त्रिषु विप्रमभ्युम् । अग्निमौडि स उ श्वत् ॥१०॥

उप त्वा जुष्टो मम धृतावीर्यं देवत । अने देव्या जुषस्व नः ॥११॥

उत् ते बृहन्तो अर्चयः समिधानस्य दीपिवः । अने श्वास ईरते ॥१२॥

अग्निं दूतं पुरो दधे देववादेभ्य जुष्टे । देवा आ सादयानिह ॥१३॥

अने स्तोमं जुषस्व मे यधुस्वान्तं मनमग । प्रति सुक्ताग्निं देयं नः ॥१४॥

समिधानि वृत्स्यत धैर्वीर्ययवगानिभ्यम् । आस्मिन् देव्या जुष्टेति ॥१५॥

४४ मन्त्र

MANDALA EIGHT

SUKTA 44

1. Set to his action by the fuel, awaken the guest by the offerings of the clarities; cast in him the offerings.

2. O Fire, take pleasure in my laud, grow by this thought; let thy joy respond to our utterances.

3. I set in front Fire, the messenger, and speak to the carrier of the offerings; may he bring to their session here the gods.

4. O luminous Fire, vast and bright thy rays upwards ascend as thou art kindled high.

5. O joyful Flame, to thee may my ladles go bright with the clarities; O Fire, take pleasure in our offerings.

6. I pray the Fire, the rapturous priest of the call, the sacrificant, shining with his light rich in his lustres, may he hear.

7. The ancient priest of the call, desirable and accepted, Fire the seer-will, joiner of the pilgrim-rites.

8. O most luminous Angiras, taking pleasure in these offerings lead the sacrifice uninterruptedly in the way of the Truth¹, O Fire.

¹ or, according to the rule of the rites,

ईशे वायुस्य हि वायस्याने स्वर्गितः । ततोत्ता स्या तव शर्मणि ॥१८॥

उदने श्वयस्त्रव शूक्रा भ्राजन्त ईरते । तव ज्योतीष्यव्ययः ॥१७॥

अग्निमूर्ध्नि दिवः ककुत् पतिः पृथिव्या अयम् । अपां रेतांसि जितवति ॥१६॥

यो अग्निं तन्वो दसे देवं सर्वः सपयति । तस्मा इव दौवयव् वसु ॥१५॥

स नो मित्रमहेत्स्वमाने शूक्राण शोचिषा । देवरा ससि बहिषि ॥१४॥

ऊर्ध्वं नपातमा हुवेऽग्निं पावकशोचिषम् । अस्मिन् यज्ञे स्वधरे ॥१३॥

अग्निः प्रत्नेन मन्मना शूस्मानत्तन्वं स्वाम् । कविर्विश्वेण वावृषे ॥१२॥

अग्रे नि पाहि नस्त्वं प्रति ष्व देव रीषतः । मिथिष द्वेषः सहस्कर ॥११॥

विषं होतारमद्भुतं धूमकेतुं विश्वावसुम् । यज्ञानां केवलीमहे ॥१०॥

समिधान उ सत्य शूक्रशोच इदो वहे । विक्रिवाग् दंष्ट्रं जनम् ॥९॥

MANDALA EIGHT

9. High-kindled, O Right and True, O brilliant light, awakened to knowledge bring here the divine people.

10. The illumined seer and priest of the call, free from harms, shining with light, carrying his banner of smoke, him we seek, the ray of intuition of the sacrifices.

11. O Fire, made by our force, protect us against the doers of harm, pierce the hostile power.

12. Fire by the ancient thought making beautiful his own body, a seer, grows by each illumined sage.

13. I call to me the Child of Energy, Fire of the purifying light in this sacrifice which is perfect rite of the path.

14. So do thou, O Fire, O friendly light, with thy brilliant flame sit with the gods on the sacred grass.

15. The mortal who serves the divine Fire in the house of the body, to him he gives the Riches.

16. Fire is the head and peak of heaven and lord of earth and he sets moving the waters.

17. O Fire, upward dart blazing thy pure and brilliant tongues; make to shine out thy lights.

18. Thou art the lord of the Sun-world, O Fire, and hast power for the gifts desirable; may I who laud thee abide in thy peace.

यवानं विवर्तितं कविं विवर्तयत् पुनर्वेषमम् । अग्निं शूरागमि मन्मथिः ॥२६॥

अग्नौ धृतवताय ते समुद्रायेव सिन्धवः । गिरौ बाभ्रास ईरते ॥२५॥

वसुवसुपतिरिह कम्पयन् विभावसुः । स्याम ते सुमतावपि ॥२४॥

यदाने स्यामहे त्वं त्वं वा या स्या अहेम् । स्यूष्टे सत्या इहेतिथिः ॥२३॥

उत त्वा धीतयो मम गिरौ वधन्ति विवर्तयन् । अग्नौ सख्यस्य वीथि नः ॥२२॥

अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः । शुची रोचत आर्हतः ॥२१॥

अदव्यस्य स्वधावती ईतस्य रेभतः सदा । अग्नौः सख्यं वृणीमहे ॥२०॥

त्वामग्नौ मनीषिणस्त्वां हिवन्ति विततिथिः । त्वां वधन्ति नो गिरः ॥१९॥

MANDALA EIGHT

19. Thee, O Fire, the thinkers urge on thy road, thee by their perceivings of knowledge; may our words increase thee.

20. We choose the comradeship of the Fire inviolate in the law of his nature, the ever-chanting messenger.

21. Most pure in his workings is the Fire, he is the pure illumined sage, the pure seer of Truth; pure he shines out fed by our offerings.

22. So thee may my thinkings and my words increase always; O Fire, awake to the comradeship between us.

23. O Fire, if I wert thou and thou wert I, then would thy longings here become true.

24. O Fire, thou art the shining one, shining with thy lustres lord of the shining riches; may we abide in thy right thinking¹.

25. O Fire, to thee holding firmly the law of thy workings, move my words like lowing cattle, as rivers move towards the sea.

26. Fire the youth, the lord of the peoples, the seer, the all-consuming, Fire of the many illuminations I glorify with my thoughts.

¹ or, thy grace.

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुवश्चरन्त्यश्वरे ।
ऊर्ध्वो नपात् स्रुतकेशसोमहेऽग्निं यज्ञेष्वा प्रवृत्स ॥२॥

आन आ याह्येति नमिहर्त्तात् त्वा वृणीमहे ।
आ त्वा मनवसु प्रयता हविषमनी यजिष्ये बहिरोसदे ॥१॥

सूक्तं ६०

भर्गः प्रगाथः

पुराणो हुरितेभ्यः पुरा स्रुतेभ्यः कवे । प्र ण आयुर्वसो तिर ॥३०॥

धीरो ह्युत्पथसद् विप्रो न जगतिः सदा । आने दीवयसि अवि ॥२९॥

अयमाने त्वे अपि जिरता भूतु सन्त्य । तस्मै पावक सृज्य ॥२८॥

यज्ञानां रथ्ये यज्जितमजन्मय वीज्ये । स्तोमैरिषेयमानये ॥२७॥

MANDALA EIGHT

27. May we strive towards the Fire by our lauds, the charioteer of the sacrifices, Fire with his solid strength, his sharp tusks of flame.

28. May this thy worshipper, O Fire, abide in thee; on him have grace, O Right and True, O purifying Flame.

29. For thou art the wise thinker seated in the house, like an illumined sage ever awake; O Fire, thou shinest out in heaven.

30. Before the stumblings come, O Fire, before the spoilers arrive, O seer, carry forward our life, O Shining One.

BHARGA PRAGATHA

SUKTA 60

1. Come, O Fire, with thy fires, we choose thee as the priest of the call, may the ladles extended, full of the offering anoint thee, strongest for sacrifice when thou sittest on the sacrificial seat.

2. For, towards thee, O Son of force, O Angiras, the ladles move in the rite of the path; we seek the child of Energy with his hair of light, the supreme fire in the sacrifices.

पाहि नी अत एकया पाहुन दिनीयया ।
 पाहि नीमस्तिवर्मिभज्या पने पाहि वनर्मिभज्या ॥९॥
 सा नी मनसि रपवे रक्षित्वने माधवसामि रीरधः ।
 अक्षयिर्दत्तारणिमयविबल्य विवेमिः पाहि पण्यमिः ॥८॥
 यथा विव् वृद्धमलसमाने संजर्वांसि क्षमि ।
 एवा वहे मित्रमही यो अस्मद्भ्या कठव वेनति ॥७॥
 शोवा शोविबल दीदिहि विवो मयो रत्न स्तोत्रे महि अमि ।
 देवानां शम्भु मम सन्धु सुर्यः शम्भुपाहः स्वामयः ॥६॥
 त्वमि सयथा अस्याने शान्तर्जुनस्तकविः ।
 खां विप्रसः समिधान दीदिव आ विवासानि वेधसः ॥५॥
 अदोवमा वहेरानो यविबल्य देवां अजल वीनये ।
 अमि प्रयासि सुविवा वसो पाहि मन्दस्व धीतिमिहिलः ॥४॥
 अने कविब्रया अमि होला पावक पश्यः ।
 मन्त्रो यजुलो अष्टवरेवोडया विप्रमिः शुक मन्ममिः ॥३॥

MANDALA EIGHT

3. O Fire, thou art the seer and the ordainer, the priest of the call, the purifier to whom must be given sacrifice, rapturous, strong for sacrifice, one to be prayed in the pilgrim-rites with illumined thoughts, O brilliant Flame!

4. Bring to me who betray not, O youngest, O unceasing Flame, the gods that desire for the advent; come to our well-founded pleasant things, O shining One, rejoice established by our thinkings.

5. O Fire, O deliverer, thou art very wide, the true, the seer, thou who shinest out, O high-kindled Fire, thee the sages, the ordainers illumine.

6. Flame out, O most luminous Flame, shine out for man, give to him who lauds thee the bliss, for thou art great; may my luminous seers abide in the peace of the gods, high in fire may they overcome the foe.

7. As, O Fire, thou consumest old dry wood on the earth so burn, O friendly Light, whosoever comes with evil-mind, our hurter.

8. Deliver us not to the mortal foe, to the demoniac, to him who gives expression to evil; guard us with thy unfailing and benignant, guardian and rescuer fires, O ever-youthful Flame!

9. Guard, O Fire, with the single word, guard with the second, guard with the words that are three, O master of Energies; O shining One, guard with the fourth.

सत्त्वं द्वैतारत्नमिदं त्रैलोक्यं ।
विभक्तमिदं त्रैलोक्यं त्रैलोक्यं ॥१६॥

अतस्त्वं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं ।
अतस्त्वं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं ॥१७॥

सत्त्वं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं ।
सत्त्वं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं ॥१८॥

विभक्तमिदं त्रैलोक्यं त्रैलोक्यं ।
विभक्तमिदं त्रैलोक्यं त्रैलोक्यं ॥१९॥

सत्त्वं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं ।
सत्त्वं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं ॥२०॥

अतस्त्वं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं ।
अतस्त्वं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं ॥२१॥

विभक्तमिदं त्रैलोक्यं त्रैलोक्यं ।
विभक्तमिदं त्रैलोक्यं त्रैलोक्यं ॥२२॥

MANDALA EIGHT

10. Guard us from every hostile demon, protect us in the plenitudes; for we come to thee as the closest of the gods and our ally for our increase.

11. O purifying Fire, bring to us and give a wealth that increases our growth, the wealth that has to be expressed in us, O measurer of our formations, by thy right leading a wealth full of many longed-for things and very great in its self-glory,—

12. By which we may conquer those who challenge us in our battles, breaking through the designs of the foe; so do thou increase us with thy delight, O luminous in might, speed on their way the thoughts that find the treasure.

13. Fire is like a bull that sharpens its horns and tosses its head, his flaming jaws are too bright and keen to gaze at; strong-tusked is the Son of force.

14. O Fire, O Bull, thy tusks of flame cannot be challenged by the gaze when thou rangest abroad; so do thou, O priest of the call, make that our offering is well cast, conquer for us many desirable things.

15. In the forest thou sleepest in the two mothers, mortals kindle thee into a blaze; then sleepless thou carriest the offerings of the giver of the oblation and now thou shinest in the gods.

16. Thee pray the seven priests of the call, thee the unhesitant, shooting well thy shafts; thou breakest asunder the hill with thy heat and thy light: O Fire, go forth beyond men.

नहि मयः पौरुषेय ईदो हि वः प्रियजात । त्वमिदं क्षयावा ॥२॥

त्वं नो अग्रे महोभिः पाहि विप्रवत्या अरातः । उत हिषो मयस्य ॥१॥

सूक्त ७१

सुदृति-पुरुषमिदं वारुणीरसौ, तयोर्विपुतरः

मा नो रक्ष आ वेणीदायणीवसो मा यावुपविमवावताम् ।
परीगोप्यैर्यमिरामय धूम्रमानं सैष रक्षस्विनः ॥२०॥

आने जतिरविप्रयतिस्तेयानो देव रक्षसः ।
अशोषवान् गृह्यतिमहो अस्मि दिवस्यायुर्वैरोज्यः ॥१९॥

केतनं अमन् त्सावो सुषामयानं गुह्यं चिकित्वा ।
इषय्या नः पुरुषस्यार भर वाजं निविठमैतये ॥१८॥

अग्निमग्निं वो अग्निं देवम वृक्षवर्हिषः ।
अग्निं हितययसः अश्वतीव्याऽऽहेतारं चषणीनाम् ॥१७॥

MANDALA EIGHT

17. The Fire, the fire, let us call for you having placed the sacred grass and placed the gifts of our pleasure, on day after day, Fire of the unseizable ray, priest of the call of seeing men.

18. O Fire, to thee constant in the peace of a deep calm I come with the intuition that awakes to knowledge; by our impulsion bring to us for our protection wealth of many forms that is most close.

19. O Fire, O god, for thy adorer thou art the lord of creatures, thou art the master of his house who departs not from him, afflicting the demons; great art thou, the guardian of heaven who comes to his gated home.

20. O blazing light, let not the demon enter into us; let not the witchcraft of the goblin sorcerers take possession; O Fire, push calamity and hunger far beyond the pastures of our herds, ward the demon-possessed away from us.

PURUMILHA AND OTHERS

SUKTA 71

1. O Fire, guard us by thy lights¹ from every hostile force and from mortal foe.

2. O beloved in thy birth, mortal wrath has no power over you: thou art master of the nights.

¹ or, by thy greatnesses

अग्निं सृजं सहेसो जातवेदसं दानाय वायवाणाम् ।
द्विता यो भूदभ्यतो मयूषा द्वेता मन्द्रतमो विवि ॥११॥

अच्छा नः शीरशीविषं निरो यत्तु दशतम् ।
अच्छा यशसो नमसा पुण्डरीकं पुण्डरीकमूर्तये ॥१०॥

स नो वत्स उप मातृजो नयनमाहितस्य । सखे वसो अरिर्नश्यः ॥९॥

अग्रे माफिष्ट देवस्य रातिमदेवो युयोत । त्वमोशिष्टे वसुनाम् ॥८॥

उच्छ्राणी मा परा दा अवापसे जातवेदः । कुर्यायसे मर्त्ये ॥७॥

त्वं रयिं पुण्डरीकमाने दाशूषे मर्त्ये । प्र णो नय वत्सो अच्छ ॥६॥

यं त्वं विप्र मेधसातावागने द्विजोषि धनाय । स तवोती गाव्यं गन्ता ॥५॥

न तमाने अरातयो मतं युवन्त रायः । यं शायसे दाशुवासम् ॥४॥

स नो विप्रमेधोर्वेदोभिभृजो नपाद् भद्रशोच । रयिं देहि विप्रवरायम् ॥३॥

MANDALA EIGHT

3. So do thou with all the gods, O child of Energy,
O happy light, give us the wealth in which are all boons.

4. The hostile forces, O Fire, cannot divorce from the
Riches the mortal giver whom thou rescuest.

5. O Fire, O illumined seer, he whom thou in the
winning of the purity speedest towards the Riches, by
thy protection reaches among the Ray-Cows.

6. Thou bringest, O Fire, the wealth in which are the
many strengths to the mortal giver; lead us towards
greater riches.

7. Protect us, deliver us not, O knower of all things
born, to the mortal, the evil-thoughted who would
bring on us calamity.

8. O Fire, let none undivine take away from us what
was given by thee, the divine; thou hast power over
the riches.

9. Thou art the measurer to us, thy adorers of a mighty
wealth, O child of Energy, O Friend, O shining One.

10. May our words go towards thee with thy keen light
and thy vision, our sacrifice to thee with surrender for
our protection, thee the widely proclaimed, the master
of many riches,—

11. To the Fire, the Son of force, the knower of all
things born, for the gift of our desirable things; twofold
he becomes the immortal in the mortals, the rapturous
priest of the call in man.

नि निममस्यशुं सोवद्वेता मनाविष । जषाणी अस्य सख्यम् ॥२॥

देविष्कृण्वमा गमदवर्धुवनते पुनः । विद्वि अस्य प्रशासनम् ॥१॥

सूक्त ७२

देवतः प्रगाथः

अग्निं देवा योतव नो गौमस्यग्निं यो योतव दातव ।
विदवासु विदवविदेव देव्यो भवद्विष्टुर्भूषणम् ॥१५॥

अग्निं राये पुष्टीकृते भूतं नरोऽग्निं कुर्वीतये छविः ॥१४॥
अग्निमीळिषवावसे गाथाभिः शीरशोविषम् ।

अग्निं नोके तनये शिववदीमहे वसु सनते तनूयाम् ॥१३॥
अग्निं निरेषां सख्ये ददातु न कुशो यो वषाणिम् ।

अग्निं यो देवप्रययाऽग्निं प्रयत्नवरे ।
अग्निं योषु प्रयममग्निमवर्धयानि क्षेत्राय सावसे ॥१२॥

MANDALA EIGHT

12. Fire for you by the worship to the gods, Fire in the journeying of the pilgrim-sacrifice, Fire in the thoughts first and chief, Fire in the war-horse, Fire for perfection in our field.

13. May the Fire give us force in his comradeship, he who has power for the desirable things; Fire we seek continually in the son of our begettings as the shining one and the guardian of the body.

14. Pray with your chants Fire of the keen flame for the protection, O Purumilha! Fire for the Treasure,—the Fire men pray for the inspired knowledge, a house for a splendid light.

15. Fire we hymn with our words that he may remove from us the hostile power, Fire to give to us the peace and the movement; he is in all men like a protector to whom they may call, he is the daylight of the wise.

HARYATA PRAGATHA

SUKTA 72

1. Do you make the offering, the priest of the pilgrim-rite has come and he conquers again, for he knows the commandment of the Fire.

2. Let him sit within close to the keen burning ray the priest of the call in thinking man accepting the comradeship of the Fire.

अध्यात्मिभ्यो नमिषत् प्रकटे सधे । अवतस्य विसर्जने ॥११॥

सिञ्चन्ति नमसावतमृत्वावकं परिजमानम् । नीचीनवारमक्षितम् ॥१०॥

परि विधातुरेवर् जूषारेति नवीयसी । सध्या होतारो अञ्जते ॥९॥

आ दशभिर्विबस्वत इन्द्रः कोनामर्चयतीति । खेदया निर्वृता दिवः ॥८॥

दुहेति सप्तैकाम्यं इति पञ्च संजतः । तीर्थं सिन्धोरपि स्वरे ॥७॥

उती त्वस्य धामदेवतावर्धनं ब्रूते । दामा रथस्य दृष्टो ॥६॥

धरन् वत्सो कशिशङ्गे निदलारं न विन्दते । वेति स्तोत्रं अन्धम् ॥५॥

आभ्यतीत्ये धनवर्धयोवा अकृष्टनम् । दधदं विद्वयावधीति ॥४॥

अन्तरिच्छन्ति ते जने क्वं परी मनीषया । गच्छन्ति विद्वया सप्तम् ॥३॥

MANDALA EIGHT

3. Within they wish him to be in a man the "terrible one", beyond the thinking mind; by his tongue they seize the peace.

4. High burnt the companion bow, a founder of the growth he climbed to woodland, he smote the rock with his tongue.

5. He is the shining calf who wanders and finds none to bind him here, to one who lauds him he manifests the mother.¹

6. And now is the great and vast yoking as if of the Horse, the rope of the chariot is seen.

7. Seven milk the one, two let loose the five at the ford of the River upon the cry of the waters.

8. By the ten of the sun Indra made fall the covering sheath of heaven with his triple mallet.

9. A new adoration moves round the triple pilgrim-sacrifice, the priests of the call anoint with the honey wine.

10. With surrender they pour out the inexhaustible pervading well whose wheel is on high and its opening below.

11. Close by are the stones and the honey wine is poured in the lotus in the discharging of the well.

¹ or, for one who lauds him he goes to the mother.

विशोविशो वो अतिथि राजपत्नः पुत्रियम् ।
अतिथि वो द्रुमं ववः रजिषं शोषस्य मन्मथिः ॥१॥

सूक्त ७४

गीपवन आज्यः

उती न्वस्य यत् पदं ह्यनस्य विधानम् । परि वा विद्विषातनम् ॥१८॥

शोमस्य मित्रावरुणादिना सूर आ ददे । तदागुरस्य शोषजम् ॥१७॥

अथुषात् पिपुषीमिषमूर्त्तं सनपदीमरिः । सूरस्य सन रविमथिः ॥१६॥

उप खड्गेषु वसतः कुण्डले धरुणं विवि । इन्द्रं अनाग नमः स्वः ॥१५॥

ते जानत स्वमीश्वरं सं वत्सासो न मातृमिथिः । मिथो नमन जातिमथिः ॥१४॥

आ सुते सिञ्चत शिषं रोदस्थोरमिथिभ्यम् । रसा दधीत वृषभम् ॥१३॥

गाव उपवतनानाव भद्रौ यज्ञस्य रक्षिता । उभा कर्षा हिरण्यया ॥१२॥

MANDALA EIGHT

12. O Ray-Cows, come to the well; here is the great wine-jar of the sacrifice, here are both the golden handles.

13. Pour into the wine that is pressed, a joining splendour, the glory of earth and heaven; by the juice of the wine sustain the Bull.

14. They know their own home; like calves with their mothers they met with each other as companions.

15. In the jaws of the eater they made their foundation in heaven, their prostrations of surrender to Indra and the Fire made the Sun-world.

16. The warrior milked out the seven-planed nourishing force and energy by the seven rays of the sun.

17. O Mitra and Varuna, in the rising of the moon he received it on the sun; it is the healing draught for him who suffers.

18. And now let him stretch¹ out with his tongue of flame around heaven that plane of him in his full delight which is to be laid as a foundation.

GOPAVANA ATREYA

SUKTA 74

1. All kinds of beings replenish the guest domiciled in your house in whom are the many pleasant things; I laud him with my thoughts with the word of bliss.

¹ or, orm

सा शुभैर्हृदिनिनी बृहदुपोप अवसि अवः । दधीत वज्रैव ॥९॥

सा ते अने शंभो वनिता भवति प्रिया । तया वज्रैव सुहृत् ॥१०॥

दस्मात्तु ॥११॥

इयं ते नयसी मतिराने अथयस्मदा । मन्त्र सुजात सुकलोमर

सबाधो यं जना इमेऽग्निं हव्यमिरीळते । जंवितासो यतस्यैव ॥१२॥

अमृतं जातवेदसं तिरस्त्वामसि दशतम् । धृताहवन्मनीष्यम् ॥१३॥

एवमेव ॥१४॥

आगन्म वृत्रहेतवः ज्येष्ठमग्निमानमानवम् । यस्य श्रुतवो बृहदाक्षो अनोक्त

पन्थासं जातवेदसं यो देवतास्यधत्ता । हव्यमन्तर्यामि ॥१५॥

यं जनासो हविषमन्तो मित्रं न सांपरायितम् । प्रशंसन्ति प्रशस्तिभिः ॥१६॥

MANDALA EIGHT

2. He to whom men bringing the offering pour the stream of the libation and by their word that give expression to him proclaim as the friend,—

3. The wonderful,¹ the knower of all things born, who in the formation of the godheads sends up the offerings uplifted in heaven,—

4. We have come to the Fire, strongest to slay the Coverers, eldest and ever new in whose force of flame Shrutarvana, son of Riksha, grows to vastness.

5. The immortal, the knower of all things born who is seen² across the darkness, one to be prayed to, one to whom are offered the clarities.

6. The Fire whom men here oppressed pray with their offerings casting their libations with the ladles at work.³

7. Thine, O Fire, is the new thought founded in us, O rapturous and well-born guest, strong of will, wise and powerful for action.

8. May that thought, O Fire, become pleasant and full of peace and gladness; grow by it, well-affirmed by our lauds.

9. May it be luminous with many lights, and uphold in its inspiration a vast inspired knowledge in the piercing of the Coverers.

¹ or, the great doer,

² or, who sees

³ or, with outstretched ladles.

10. He is the Horse of power and the Cow of light, it is he who fills our chariots, he is brilliant and like Indra the lord of beings; you shall cross through his inspiration, O men! and find each wonderful.

11. Thou whom Gopavana gladdens with his word, O Fire, O Angiras, O purifying Flame, hear his call.

12. Thou whom men oppressed pray for the winning of the plenitudes, awake in the piercing of the Coverers.

13. As if calling armed forces in Shrutarvana, son of Riksha, from whom drips the rapturous inspiration, I comb the shaggy-maned head of the four.

14. Me the swift and galloping four of that most strong one, well-charioted, bore¹ towards the delight as if birds flying to water.²

15. O great river Parushni, I have marked out (with them) thy true course. O waters, than this most strong one no mortal man is a greater giver of the Horses of power.³

¹ or, let them bear me

² or, as the birds carried Tugriya.

³ Note on Riks 13, 14 and 15:

As is shown by the "Shravansi" "Turvatha" and the name "Shrutarvana"—the Rishi is giving a symbolic turn to the name as well as to the horses and the waters.

कर्म विवदस्य सेनयाऽनरप्राकवक्षसः । पूर्ण गोष्ठं स्तरामहे ॥७॥

तस्मै नमस्यिष्ये वाचा विरूपा निरुपा । वृणो वोदस्व सुहृदिम् ॥६॥

तं नमिष्यमवो यथाऽऽनमस्व सहृदिभिः । नदीयो यजमङ्गिरः ॥५॥

अयमग्निः सहृदिषो वाजस्य शानिनस्पतिः । सूर्या कवो रथीणाम् ॥४॥

त्वं ह्ये पृथिविष्यस्य सहसः सूनवाहित । ऋतावा पविषो भूवः ॥३॥

उत नो देव देवा अरुणा वोवो विवृण्वरः । अहिंसा वायं क्रिय ॥२॥

युशवा हि देवर्षेणमा अरुवा अने रथीरव । नि होला पूथः सवः ॥१॥

सुक्त ७५

विष्णु आङ्गिरसः

VIRUPA ANGIRASA

SUKTA 75

1. O Fire, yoke like a charioteer the horses most powerful for the calling of the gods; take thy seat, O ancient priest of the call!

2. And now, since thou hast the knowledge, speak for us towards the gods, make true to our aspiration all desirable things.

3. For thou, O Fire, O most youthful son of force, thou in whom are cast the offerings, art the possessor of the Truth to be worshipped with sacrifice.

4. This Fire is the lord of the hundredfold and thousandfold plenitude, the seer who is the head of the treasures.

5. O Angiras, by words which bear in them the invocation, bring down nearer that sacrifice as the heaven's craftsmen brought down the rim of the wheel.

6. To him now, O Virupa, by the eternal word give the impulse of the high laud to the luminous Bull.

7. By the army of the Fire who has the eye that sees from afar¹ may we lay low whatever miser Trafficker and enter among the shining herds.

¹ or, who has the eye of wisdom

विद्या हि ते पुरा वयमन पिबुर्ध्यावसः । अथा ते युत्तमीमहे ॥१६॥

परस्या अधि संवतोऽवरा अस्या तर । यथाहमस्मि तां अथ ॥१५॥

यस्याजुषधमस्मिन्ः समीमर्द्धमवस्य वा । तं वेदनिर्वादावति ॥१४॥

अयमस्मिद्ध्या इयमन सिषवु इच्छिता । वधां नो असवच्छवः ॥१३॥

मा नो अस्मिन् महेधने पुरा वामरिभ्यथा । संवां सं रयि जय ॥१२॥

कुर्वन् सु नो गाविष्ठयेऽन संवेष्टिषो रयिम् । उच्छेदुस् पाच्छेष्टि ॥११॥

ममस्ते अग्न ओजसे गणानि देव कष्टयः । अमरमिजमदंय ॥१०॥

मा नः समस्य दैत्यः परिहृषसो अंहतिः । अस्मिन् नावमा वधीत् ॥९॥

मा नो देवानां विशः प्रत्नातीरिवोक्षाः । क्वां न ह्युरुरथ्याः ॥८॥

MANDALA EIGHT

8. May the peoples of the gods abandon us not, even as the unslayable luminous herds full of milk leave not a calf that is lean.

9. Let not calamity from every evil-thoughted hostile around smite us like a billow smiting a ship.

10. O divine Fire, men declare their prostration of surrender to thee that they may have force; crush by thy might the foe.

11. Once and again for our search for the Ray-Cow thou hast entered wholly into the riches, O Fire; O maker of wideness, make for us a wideness.

12. Abandon us not in the winning of this great wealth as if one who bears a heavy burden; conquer this massed treasure.

13. O Fire, may this mischief cling to another than us for his terror; increase for us a forceful might.

14. The man in whose work he takes pleasure, one who offers the prostration of surrender and is not poor in sacrifice, him the Fire protects with increase.

15. From thy place in the supreme region break through,¹ to those who are below; here where I am, them protect.

16. For we know from of old of thy protection like a father's, O Fire, now we seek thy bliss.

¹ or, descend,

तं सर्वान्तं युक्तं पुरोपादानमभिधु । स्वेष्टं क्षयेष्टं वाजिनम् ॥८॥

कस्य नूनं परोक्षसो विधो जिवन्ति दंपते । गोषाला यस्य ते निरः ॥९॥

अथा त्वं हि नत्करो विदवा अस्मभ्यं युधिष्ठीः । वाजद्विणसो निरः ॥१०॥

दारोम कस्य मनसा यजस्य सहसो यदो । कर्तुं बोधं ददं नमः ॥११॥

कथा ते अग्रे अङ्गिर ऊर्जा नपादुपसृतिम् । वरदा देव मन्यवे ॥१२॥

त्वं यविष्ठ दारुणो नूः पाहि शूण्यो निरः । रक्षा लोकमृत त्मना ॥१३॥

कविमिव प्रवेतसं यं देवासो अथ हिता । नि मन्युव्यादधुः ॥१४॥

प्रेष्टं वो अतिष्ठ स्तुष्टं मित्रमिव मित्रम् । अग्निं रथं न वेद्यम् ॥१५॥

सर्व ८४

उदोना काव्यः

USHANA KAVYA

SUKTA 84

1. Your guest most beloved I laud who is like a beloved friend, Fire who is as if the chariot of our journey, the one whom we must know.

2. He whom as the seer and thinker the gods have now set within twofold in mortals.

3. O thou ever-young, guard men who give, hear our words; protect the son by the Self.

4. O divine Fire, O Angiras, O child of energy, by what word, the laud, for thy supreme thinking?

5. By the mind of what master of sacrifice shall we give, O son of force; how shall I word this prostration of my surrender?

6. Mayst thou thyself create for us all worlds of a happy dwelling, make our words a source of the plenitude and the riches.

7. In whose wide-moving thought dost thou take delight, O master of the house; thou from whom come our words in the conquest of the Light?

8. Him they make bright the strong of will and he goes in front in the race;¹ he is a master of plenitude in his own abodes.

¹ or, in the contests;

क्षेति क्षेमेभिः साधुभिर्नकिर्यं घ्नन्ति हन्ति यः । अग्ने सुवीर एधते ॥१॥

प्रयोगो भार्गवः

सूक्त १०२

त्वमग्ने बृहद्वयो दधासि देव दाशुषे । कविर्गृहपतिर्युवा ॥१॥

स न ईळानया सह देवाँ अग्ने दुवस्युवा । चिकिद्विभानवा वह ॥२॥

त्वया ह स्विद्युजा वयं चेद्विष्टेन यविष्ठय । अभि ण्मो वाजसातये ॥३॥

और्वभृगुवच्छुचिमप्नवानवदा हुवे । अग्निं समुद्रवाससम् ॥४॥

हुवे वातस्वनं कविं पर्जन्यकन्धं सहः । अग्निं समुद्रवाससम् ॥५॥

आ सवं सवितुर्यथा भगस्येव भुजि हुवे । अग्निं समुद्रवाससम् ॥६॥

अग्निं वो वृधन्तमध्वराणां पुरुतमम् । अच्छा नप्त्रे सहस्वते ॥७॥

MANDALA EIGHT

9. He dwells safe on perfect foundations and there are none to slay him, it is he who slays; O Fire, he is a mighty hero and prosperous.

PRAYOGA BHARGAVA

SUKTA 102

1. Thou, O divine Fire, foundest a vast expansion for the giver, thou art the seer, the youth, the master of the house.

2. Do thou, O Fire of the wide light, who art awake to knowledge, go with our word of prayer and of works and call the gods.

3. With thee indeed as an ally, most strong in thy urge, we overcome for the conquest of the plenitude.

4. Even as the Flame-Seer, Son of the Wideness, even as the Doer of Works I invoke the pure ocean-dwelling Fire.

5. I call the force which has the sound of the wind and the cry of the rain, the ocean-dwelling Fire.

6. I call like the creation of the Creator-Sun, like the delight of the Lord of Delight, the ocean-dwelling Fire.

7. For the forceful offspring of the pilgrim-sacrifices towards Fire as he grows in his multitudes,—

अग्नं धृतस्य धीतिभिस्तेषामो देव शोचिषा । आ देवान् वक्षि यक्षि च ॥१९॥

पदं देवस्य सीढ्वेषोऽनाघृष्टाभिस्त्वितिभिः । भद्रा सूर्यं देवोपदृक् ॥१९॥

यस्य विधात्ववृतं ब्रह्मस्तरथावसंदिनम् । आपश्चिचक्षि दधा पदम् ॥१९॥

उष त्वा जामघो मिरो देविशतीर्हिविभक्तः । वायोऽनीके अस्थिरन् ॥१९॥

तमवन्तं न सान्निषि गृणीहि विप्र शूणिषाम् । मित्रं न यातयज्जनम् ॥१९॥

शीरं पावकशोचिषं ज्योष्टो यो वसेत्वा । दीदाय दीषध्वत्तमः ॥१९॥

विश्वेषामिह स्विह द्रोतृणां परात्तमम् । अग्निं यक्षेय पूज्यम् ॥१९॥

अयं विश्वा अग्निं श्रियोऽग्निदत्तवेषु पत्यते । आ वाजंरुप नो गमत् ॥१९॥

अयं यथा न आभूवत् त्वष्टा कृष्व तक्ष्या । अस्त्य कत्वा परात्तवत् ॥१९॥

MANDALA EIGHT

8. So that he may come to be with us like the Form-Maker coming to the forms he has to carve, us made glorious by his will at work.

9. This Fire travels in the gods towards all glories; may he come to us with the plenitudes.

10. Laud here the most glorious of priests of the call, the supreme¹ Fire in the sacrifices.

11. The intense Fire with its purifying light who dwells eldest in our homes, shines out as one who hears from afar.

12. Declare him, O illumined sage, as the powerful and conquering war-horse, as the friend who takes man to the goal of his journey.

13. Towards thee come the words of the giver of the offerings marking thee out and stand firm as companions in the might of the wind.

14. Thou whose triple-seat of sacrifice is untied and unconfined and the waters also have established thy abode,—

15. The abode of the bounteous godhead with its inviolate safeties, like a happy regard of the Sun.

16. O divine Fire, by our thinkings of the light, burning with thy flame, bring to us the gods and do them sacrifice.

¹ or, the ancient

य देवीदासी अनिदेवा अन्धा न मज्जता ।
अन् मातरं पृथिवीं वि वावरे तस्थौ नाकस्य सानवि ॥२॥

अद्विषा गार्गवित्तमो यस्मिन् वतान्पादयुः ।
उषो षु जालमायस्य वधूनमनि नक्षत्र नी गिरः ॥१॥

सूक्त १०३

सोमसिः काण्वः

अग्निमिध्यानी मनसा विषं सवेत मयः । अनिमोषे विवस्वसिः ॥२२॥

यदत्युपजिह्विका यदधो अतिसर्पति । सर्वं तदस्य ते घृतम् ॥२१॥

यदाने कानि कानि विदा ते दाक्षिण दधमसि । ना अषस्व यविष्य ॥२०॥

नहि से अस्त्यध्या न स्वधिविबन्धनवति । अथैतादृशमरामि ते ॥१९॥

प्रवेतसं त्वा कवेजने दूतं वरेण्यम् । देववाहं मि वेदिरे ॥१८॥

तं त्वाजानन् मातरः कवि देवासी अङ्गिरः । देववाहममन्तुम् ॥१७॥

MANDALA EIGHT

17. The mothers bore thee, the gods brought thee to birth as the seer, the immortal, the carrier of offering, O Angiras.

18. O Fire, O seer, they set thee within as the thinker, the desirable messenger, carrier of the offerings.

19. Mine is not the cow unslayable, I have no axe at hand, so I bring to thee this little that I have.

20. What we place for thee a few chance logs them accept, O ever-young Fire.

21. What is eaten by the ant, what the white ant overruns, let all that be to thee as if thy food of light.¹

22. Kindling the Fire let mortal man cleave with his mind to the Thought; by things luminous² I kindle the Fire.

SOBHARI KANWA

SUKTA 103

1. He is seen, the great path-finder in whom they have founded the laws of our action; to the Fire well-born, increaser of the Aryan, go our words.

2. Fire lit by the Servant of Heaven travels in his might towards the gods along our mother earth and on heaven's peak he takes his stand.

¹ or, as if clarified butter.

² or, by the shining ones

आ वंसते मधवा वीरवहशः समिद्धो ह्युत्प्रादितः ।
कुविशो अस्य सुमतिनवीयस्त्वच्छा वाजोभिरगामसत् ॥९॥

उपस्वित्वासी अगनये ॥८॥
प्र महिष्ठाय गायत ऋतावने बहेते शैक्योविषे ।

अद्वं न गीर्मा रथ्यं सुदानवो समुत्पन्ते देवयवः ।
उभे लोके तनये दस्म विरपते पृषि राधो मधोनाम् ॥७॥

यो विरवा द्यते वसु होता मन्त्रो जनानाम् ।
मधोने पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यनये ॥६॥

स दंष्ट्रै विदमि तृणति वाजसवता स एते अक्षिति श्वः ।
ते देवत्रा सदा पुष्टवसो विरवा वामानि धीमहि ॥५॥

प्र यं राघे निनीषसि मतो यस्ते वसो दाशते ।
स वीरं एते अग्न उव्यशंसिन् तमना सहस्रपाणिष्णम् ॥४॥

यस्मादेजन्त ऊष्टयउवकृत्यानि ऊषवतः ।
सहस्रसो भेषसाताविष तमनाऽग्निं धीमिः सपुन ॥३॥

MANDALA EIGHT

3. Fire because of whom men doing the works that have to be done, grow luminous, him conqueror of the thousands as if in the winning of the purities they serve by the self¹, by their thoughts.

4. He whom thou wiltst to lead to the Riches, the mortal who gives to thee, O shining One, he holds in himself, O Fire, the hero, who utters the word, who increases the thousands.

5. He rends open the plenitude even in the strong place by the war-horse, he finds an imperishable inspired knowledge; O thou of the many riches, in thee we ever hold in the godheads all beautiful things.

6. He who gives to us all treasures, men's rapturous priest of the call, to him our lauds go forth as if supreme vessels of the honey-wine.

7. The lavish givers, the seekers of the godhead, make him bright by their words as if currying a chariot-horse. O powerful for action, O lord of peoples, in the son of our begettings thou carriest achievement of the possessors of riches beyond both the firmaments.

8. Chant to the most bounteous, the possessor of the Truth, the brilliant in light, coming with the laud, to the Fire.

9. High-kindled, fed with the offering full of light, the lord of riches conquers a heroic glory; often may his new right-thinking come towards us with the plenitudes,—

¹ or, of themselves,

अगने पाहि मरुसखा रुद्रभिः सोमपीतये ।
सोमपा उष सुवर्ति मादयस्व स्वपरे ॥१४॥

मा ते रिष्ये अच्छोवितामिषसोजने कमिषिषदेवैः ।
कोरिषिष, छ त्वामाहि दून्पाय रातद्वयः स्ववरः ॥१३॥

मा नो हृणीतामसित्विवर्चसुरभिः पुनश्चास्त एषः ।
यः सुहेता स्ववरः ॥१२॥

उदिता यो निदिता वेदिता वत्सा यज्ञियो ववर्ति ।
कुण्टरा यत्प्र प्रवणे नोमयो विद्या वातं विषासतः ॥११॥

प्रेष्ठम् विद्यात् स्तुष्ट्यासावावातिथिम् ।
अग्निं रयानं यमम् ॥१०॥

MANDALA EIGHT

10. O thou who pressest the wine, laud the Fire, the guest most beloved of the beloved, the controller of the chariots,—

11. The master of sacrifice who turns towards us the hidden treasures now risen and known, he in whose downward descent is a rush as of waves hard to cross, when he conquers by the thought the plenitudes.

12. May not Fire, the guest the shining One widely proclaimed, be wrath with us; this is he who is the perfect priest of the call perfect in the pilgrim-rite.

13. May they not come to harm by any of their movements who approach thee with invocation, O Fire, O shining One; for the singer of the hymn¹ who has given the offering and does well the pilgrim-rite demands of thee the office of the messenger.

14. Come, O Fire, with the Rudras, comrade of the life-gods for the drinking of the Soma wine, to the laud of Sobhari and take thy rapture in the godhead of the Sun-world.

¹ or, the doer of works

MANDALA TEN

द्वेतां विभ्रमवत्तस्य यस्तस्यमत्तस्य केने खान्तम् ।
प्रत्यक्ष देवस्यदेवस्य मत्ता विद्या त्वानिममतिष्ठ जनानाम् ॥५॥

अत उ त्वा पितृमतां जिनवीर्यावत्तं प्रति वरन्त्यः ।
ता इ प्रत्यक्ष पुनरन्त्येषा अपि त्वं विष्णु मातृषीष्ट द्वेता ॥४॥

विष्णुर्त्तया परमस्य विष्णुजातो ब्रह्मविष्णु पाति त्वेषाम् ।
आसा यदस्य पयो अकल त्वं सवेतसो अन्त्यवन्त्यः ॥३॥

स जातो गम्भी अपि रोदस्योरन्तं चारुविष्णुत ओषधीषु ।
विजः शिशुः पति तमन्त्यवत्तं य मातृषीष्ट अपि कनिजद्वेताः ॥२॥

अथ ब्रह्मविष्णुसामन्तव्यो अस्याविष्णुजात्वात् तमसो ज्योतिषान्तात् ।
अनिममत्तां क्वाता त्वत्तं आ जातो विष्णु सप्तान्त्यः ॥१॥

सूक्त १

जित आत्स्यः

TRITA APTYA

SUKTA 1

1. High and vast the Fire stood in front of the dawns; issuing out of the darkness he came with the Light: Fire, a perfect body of brilliant lustre, filled out at his very birth all the worlds.

2. Thou art the child born from earth and heaven, the child beautiful carried in the growths of earth; an infant many-hued, thou goest forth crying aloud from the mothers around the nights and the darknesses.

3. Vishnu knowing rightly the supreme plane of this Fire, born in his vastness, guards the third (plane); when in his mouth they have poured the milk (of the cow), conscious they shine here towards his own home.

4. Hence the mothers who bear that draught come with their food to thee, and thou growest by the food: to them the same, but other in their forms, thou comest (returnest) again, then art thou priest of the call in human beings.

5. The priest of the call of the pilgrim-rite with his many-hued chariot, in the brilliant ray of intuition of sacrifice on sacrifice, Fire the guest of man who takes to himself the half of each god in might and glory.

आ देवानामपि पश्यामानस पचलनवाम तदनु प्रबोद्धम् ।
अग्निनिविष्टान् तस्य यजान् सेतुं होता सो अथर्वान् तस्य अर्चन् कल्पयानि ॥३॥

वेदि होत्रमूल पात्रं जनानां मन्त्रातसि द्रविणोदा ऋतावा ।
त्वाष्टो वयं कृणवासां हवीषि देवा देवान् यजत्वग्निनरहेन ॥२॥

पिप्रोहि देवां उशतो यविष्ठ विष्टां अर्चुर्ऋगुपते यजहे ।
ये देव्या अविजगत्सेविमरान् त्वं होतृणामस्यपयविजठः ॥१॥

हस्त २

आ हि छात्राण्यथो अग्न उभे सदा पुत्रो न मातरा ततस्य ।
अ पाष्टेचल्लोशतो यविष्ठोऽथा वहे सहेत्यहे देवान् ॥७॥

स तु वत्क्राण्यथ पशानानि वसानो अग्निनर्त्तया पृथिव्याः ।
अरवो जातः पद दळयाः पुरोहितो राजन् यक्षीहे देवान् ॥६॥

MANDALA TEN

6. Putting on robes, putting on forms, Fire in the navel-centre of the earth is born a ruddy flame, in the seat of Revelation. O King, as the priest set in front sacrifice to the gods.

7. Ever, O Fire, thou hast stretched out earth and heaven, as their son thou hast built up thy father and mother: O ever young, journey towards the gods who desire thee; then bring them to us, O forceful Flame!

SUKTA 2*

1. Satisfy the desire of the gods, O thou ever young, do sacrifice here, a knower of its order and its times, O master of the order and time of things; with those who are divine priests of the order of the work thou, O Fire, art the strongest for sacrifice.

2. Thou comest to men's invocation, thou comest to the purification, thou art the thinker, the giver of the riches, the possessor of the Truth: may we make the offerings with *Swāhā*; may Fire, availing, do the sacrifice, a god to the gods.

3. We have come to the path of the gods, may we have power to tread it, to drive forward along that road. The Fire is the knower, let him do sacrifice; he verily is the priest of the call, he makes effective the pilgrim-sacrifices and the order of our works.

* In the exoteric sense, "ṛtu" seems to mean the rites of the sacrifice.

इदं राजवर्तनः समिद्धो योऽयं वक्ष्यामि सुखमां अदाति ।
विचिद्धि माति मासा वहेत्तस्मिन्नस्येति वदतीत्यजाय ॥१॥

विद्येयं ह्येवरागामनीकं विद्यं कर्तुं जनिता वा ज्ञान ।
स आ यजस्व नववीर्ये क्षाः स्याद्वि इषः क्षुमनीविद्येयजप्याः ॥६॥

अथैव यत्प्रसिद्धं वदन्ति विद्वद्भिरपि ।
अभिहितं तद्विद्वद्भिः कथयति ॥४॥

MANDALA TEN

4. Whatever we may impair of the laws of your workings, O gods, we in our ignorance maiming your workings who know, all that may the Fire who is a knower make full by that order in time with which he makes effective the gods.

5. What in the sacrifice mortals in the ignorance of their minds, poor in discernment, cannot think out, that the Fire knows, the priest of the call, the finder of the right-will, strongest of sacrificants and does the sacrifice to the gods in the order and times of the truth.

6. The father brought thee to birth, the force of all pilgrim-sacrifices, the many-hued ray of intuition; so do thou win for us by sacrifice in the line of the planes with their godheads, their desirable and opulent universal forces.

7. Thou whom heaven and earth, thou whom the waters, thou whom the form-maker, creator of perfect births, have brought into being, O Fire, luminously along the path of the journey of the Fathers knowing it beforehand high-kindled blaze.

SUKTA 3

1. He is seen high-kindled, the master ruling all, the traveller, the terrible, he who creates perfectly right understanding, awake to knowledge he shines wide with a vast lustre; driving the ruddy bright cow he comes to the dark one.

स आ वक्षि महि न आ व ससि विवस्यथियोरतिरुवत्थाः ।
शानिः सुविकः सुविकोभरदव रभस्व-द्वो रभस्व-द्वो एह गन्थाः ॥७॥

अस्य श्रुमासो वदंशानपववदंशमानस्य स्वनयनं निरुद्धः ।
प्रनतिभ्यां वशिरुद्धवतमी वि रेभिरुद्धरतिभ्यां विवत्ता ॥८॥

स्वना न यस्य मामासः पवने रोचमानस्य बृहेतः सुदिवः ।
व्यवहारीभ्यस्तनविज्जः कीर्तयामि-द्व्यवहारीभ्यस्तनविज्जः शान् ॥९॥

अस्य यामासो बृहेतो न वानतिरधाना अतः सत्यः विवत्ता ।
द्व्यवहारी बृहेतः स्वासो यामासो यामासववदिविज्जः ॥१०॥

अथो अथो सवमान आगात् स्वभाटं जाते अथोति पदवाते ।
सुप्रकैर्भुविमरतिनविज्जः वशिरुद्धवतमी रीममममम ॥११॥

कृष्णं पदेनीममि वदत्ता अञ्जनयनं योषां बृहेतः पिवृज्जिम् ।
ऊर्ध्वं भानं सुप्रस्य स्वभायनं विवो वसुमिररतिवि आति ॥१२॥

2. When he overspread with his body the black night and the dappled dawn bringing to birth the young maiden born from the great Father, pillaring the high-lifted light of the sun, the traveller shines out with the riches¹ of heaven.

3. He has come closely companioning her happy with her happy, a lover he follows behind his sister; Fire spreading out with his lights full of conscious knowledge overlays her beauty with his ruddy shining hues.

4. His movements flaming send forth as if vast callings of Fire the beneficent comrade in the march of this mighty and adorable flame, the vast and beautiful his radiances blazing have waked to knowledge.

5. His blazings as he shines stream like sounds of bright heaven in its vastness; with his greatest, most splendid and opulent lights at play he travels to heaven.

6. His strengths are those of a thunderbolt seen in the hurling, they neigh aloud in their teams; he, the traveller, most divine, shines wide-pervading with his ancientruddy chanting fires.

7. So carry for us, so take thy seat, the mighty traveller of the young earth and heaven, Fire the swift and vehement with his swift and vehement horses,—so mayst thou come to us here.

¹ or, the shining ones

तन्मयवैव तत्करा वनार्गं रानार्गिभदंशमिदं यदीनाम् ।
इयं ते आने नयसी मनीषा यद्वेदा रयं न शिवयार्द्धरङ्गैः ॥६॥

कौञ्जजायते मनयासु नय्यो वने तस्यौ पलितो धूमकेतुः ।
अस्मात्तापो वृषयो न य वेति सवेतसी यं प्रणयन्त मर्तः ॥५॥

मूर्ता अमर न ययं चिकित्वा महिषमने त्वमङ्ग विसे ।
शयं वशिष्ठवरति जिह्वादनं रीरुहेते यवति विवर्तितः सन् ॥४॥

शिखीं न त्वा ज्ञेयं वधयन्ती माता विभर्ति सचनस्यमाना ।
धनोर्दिष प्रवता यासि हृद्यजिगीषसे पशुतिवावसैष्टः ॥३॥

यं त्वा जनासो अग्निं संवरन्ति गाव उष्णीमव यजं यविष्ठ ।
द्वौ तौ वेवानामसि मत्पानामनमद्वैष्टवरसि रोचनेन ॥२॥

य ते यक्षि य न इयसि मनम अवी यथा वन्द्यो नो द्वेष्टु ।
धन्विष्ठव प्रपा असि त्वमान इयसवे पुरेव प्रान्त राजाने ॥१॥

ॐ ४

MANDALA TEN

SUKTA 4

1. To thee I sacrifice, to thee I send forth my thought so that thou mayst manifest thyself adorable at our call; thou art like a fountain in the desert to longing men, O ancient king, O Fire.

2. O ever-young flame, towards thee men move, like herds that go to a warm pen; thou art the messenger of gods and mortals, thou movest between them vast through the luminous world.

3. The mother bears thee like an infant child clinging cherishingly to thee, increasing thee to be a conqueror; headlong down over the dry land he goes rejoicing, he is fain to go like an animal let loose.

4. O thou who art conscious and free from ignorance, ignorant are we and we know not thy greatness, thou only knowest. Covert he lies, he ranges devouring with his tongue of flame, he licks the young earth and is the master of her creatures.

5. Anywhere he is born new in eternal wombs; he stands in the forest hoary-old with smoke for his banner: a bull unbathed he journeys to the waters and mortals who are conscious lead him on his way.

6. Two robbers abandoning their bodies, rangers of the forest, have planted him in his place with ten cords. This is thy new thinking, O Fire, yoke thyself to it with thy illumining limbs like a chariot.

अतस्य हि वरुणः सुजातमेषा बाजाय प्रददः सवने ।
अथोवासं रौदसीं वावसानं धूर्तरक्षेत्रावधत्तं मयनाम् ॥४॥

अनाथिनी माथिनी सं दधाते सिन्धुः शिशुं जगदुर्वधयन्ती ।
विश्वस्य नाथिं वरुणीं कर्षस्य कर्षावधत्तं ननु मनसा विधत्तः ॥३॥

समानं नीलं वृष्णीं वसानाः सं जामिने महिषा अवर्तयिषः ।
अतस्य पदं कवयो नि पाति गृहीतामानि दधिरं पराणि ॥२॥

एकः समुद्रो धरणी रथीणामस्मद्धो भूरिजन्मा वि बद्धे ।
सिक्कयुधनिष्ठापयत्त उतस्य मध्ये निहितं पदं वेः ॥१॥

सूक्त ५

ब्रह्मा व ते जातवेदो नमस्वेयं व गोः सवसिर्दधनी भूते ।
रक्षा णो अने तनयानि लोका रक्षीत नस्तन्वो अग्र्यं ऋते ॥७॥

7. Thine is this wisdom-word, O knower of all things born, and this prostration, this utterance is thine; may it have ever the power to make thee grow. Guard all that are offspring of our begetting, guard undeviatingly our bodies.

SUKTA 5

1. One sole ocean holding all the riches, born in manifold births from our heart it sees all; there cleave to the teat in the lap of the two secret ones in the midst of the fountain-source the hidden seat of the being.

2. The stallions inhabiting a common abode, the great stallions have met with the mares. The seers guard the seat of the Truth, they hold in the secrecy the supreme Names.

3. The two mothers in whom is the Truth, in whom is the mage wisdom, formed him and brought to birth like an infant child they have put him firm in his place and make him grow. Men found in him the navel-centre of all that is moving and stable and they weave by the mind the web of the seer.

4. Him well-born the routes of the Truth and its ancient impulsions close companion for the plenitude. Heaven and earth give lodging to him whose dwelling is above them,¹ they make him grow by the lights and foods of their sweetnesses.

¹ or, as their inhabitant,

यो आनुमिषिमावा विमात्यनिदवेविमश्नैतवाजखः ।
आ यो विवाय सख्या सखिभ्योऽपिरिद्वैवतो अत्यो न सतिः ॥३॥

अयं स यस्य शम्भुवोविमरन्तरेयते जिततामिष्यै ।
व्यवहृतिभयो आनुमिष्यैवृणां पयति परिवीतो विमावा ॥१॥

सुक्ते ३

असिन्दे नः प्रथमजा ऋतस्य पूर्व आर्यानि वृषमश्च धनैः ॥७॥
असिन्द सच्च परसे व्योमन् दक्षस्य जन्मद्योदितेरेपस्यै ।

सप्त मयिदाः कवयस्त्वनक्षत्रतासासेकाभिदभ्यहृरो गावो ।
आपोहि स्काभ उपमस्य नीळे पथा विसर्गो धरुणो तस्थौ ॥६॥

सप्त स्वर्गरेषुविबिवाशानो विष्टान् मध्व उज्जभारा दंशे कम् ।
अन्तर्धुसे अन्तरिक्षे गुराणा इच्छन् वज्रमविदत्तं पूषास्य ॥५॥

MANDALA TEN

5. Desiring the seven shining sisters, the knower bore on high their sweetnesses that he might have vision; he who was born from of old laboured within in the mid-world, he wished for and found the covering of the all-fostering sun.

6. The seers fashioned the seven goals,¹ towards one of them alone goes the narrow and difficult road. A pillar of the supreme being in its abode, he stands at the starting-out of the ways, in the upholding laws.

7. He is the being and non-being in the supreme ether, in the birth of the Understanding in the lap of the indivisible mother. Fire comes to us as the first-born of the Truth, he is the Bull and milch Cow in the original existence.

SUKTA 6

1. This is he in whose peace,² and in his approach to it grows by his guardings the worshipper of the Fire, who encompasses all and is spread everywhere luminous with the largest lights of the wise.³

2. Fire, who shines perpetual, possessor of the Truth, luminous with divine lights, he who follows out the works of a comrade for his comrades like a courser running straight to his goal.

¹ or, the seven frontiers,

² or, house of refuge,

³ or, with his largest lights for the wise.

स्वस्ति नो विद्मो अग्रे पृथिव्या विद्मोऽथर्वहि यजथाय देव ।
सर्वमहि तव दत्तम् प्रकरोतेरेव्या षा उर्यभिर्देव शंसैः ॥१॥

७ इति

अथा ह्यग्रे मङ्गि निषद्या सर्वो जगानो ह्यग्रे वयम् ।
तं ते देवास्तो अग्रे कृतमायधवावर्धन्त प्रथमास ऊमाः ॥७॥

सं प्रस्मिन् विद्मो वसुनि जामवृजि नोऽवः सप्तोवन्त एवः ।
अस्मै ऊतीरिन्द्रवानतमा अवर्चोना अमन आ कृणुष्व ॥८॥

तमूखाभिर्दं न रेजमानमग्निं गीर्भन्मोभिरा कृणुष्वम् ।
आ यं विप्रस्तो मतिभिर्गृणन्त जातवेदसं जुह्वि सहेनाम् ॥९॥

शूर्वाभिर्दंशो जुषाणो अकन्दो अरुण रघुपत्न्या जिगाति ।
मन्द्रो ह्येता स जुह्वि यजिष्ठः संमिदलो अग्निरा जिघाति देवान् ॥१०॥

ईशो यो विद्मो देववीतेरीशो विद्मोऽथर्वहि यजथाय देव ।
आ प्रस्मिन् मना ह्यवोऽथर्वहि रथः स्काभानाति शंसैः ॥११॥

MANDALA TEN

3. He who has power for every advent of godhead, who has power for the outbreak of the dawn and is the life of all, Fire in whom our thinkings are cast as offerings, his chariot goes unhurt and he supports all his strengths.

4. Increasing by his strengths, rejoicing in his illuminations he goes a swift galloper towards the gods; he is the rapturous priest of the call strong to sacrifice with his tongue of flame inseparable from the gods the Fire sheds on them his light.

5. Him fashion for you with your words and your obeisances as if Indra quivering at the dawn-ray, him whom illumined sages voice with their thoughts, the knower of all things born, the overpowering Flame.

6. Thou in whom all the Riches meet together in the plenitude like horses by their gallopings in their speed towards the goal, the protections most desired by Indra to us make close, O Fire.

7. Now, indeed, taking thy seat in thy greatness, O Fire, in thy very birth thou hast become the one to whom we must call; the gods walked by the ray of thy intuition, then they grew and were the first and supreme helpers.

SUKTA 7

1. Found for us felicity of earth and heaven and universal life that we may worship thee with sacrifice, O god; O doer of works, may we keep close to thy perceptions of knowledge; guard us, O god, with thy wide utterances.

स्वयं यजस्व दिवि देव देवान् किं ते पाकः कृणवदप्रवेताः ।
यथायज ऋतुमिदं देवानेवा यजस्व तन्वं सुजात ॥६॥

दुर्मिहितं मित्रमिव प्रयोनां प्रत्यमन्त्रिजमवस्त्य जारम् ।
बाह्विभ्यामनिमामायावोऽजानन्त्रिष्यं ह्येतान् त्र्यसादयन् ॥५॥

सिद्धा अन्त्रे विद्यो अस्ते सन्त्रोद्यं आयसे दम आ निर्यहोता ।
ऋतावा स रौहिदेदवः पुरुषैर्दुर्मिभिरस्मा अह्विमवर्मिमस्तु ॥४॥

अग्नेरनीकं बृहतः सपथं दिवि द्युक् यजतं सौम्य ॥३॥
अग्निं सन्त्रे पितरमग्निमानपिमन्त्रि यानरं सदमित्रं सबायम् ।

देमा अन्त्रे सतयस्त्रिभ्यं जाला गीमिरद्वैरसि गृणन्त्रि राधः ।
यदा ते सती अन्त्रे योमामानद्वेवसी दधानी मतिभ्यः सुजात ॥२॥

2. For thee these thoughts are born, O Fire, towards thee they voice our achievement of riches with its horses of power and herds of light when the mortal upheld by his thoughts following thee attains to thy enjoyment, O Fire, perfectly born, O shining One.

3. I think of the Fire as my father, my ally, my brother, ever my comrade; I serve the force of vast Fire, his bright and worshipped force of the Sun in heaven.

4. O Fire, effective in us are thy thoughts and conquerors of our aims: he whom thou deliverest, thou the eternal priest of the call in the house, who art that driver of the red horses, possessed of the Truth, possessor of the much store of riches, may happiness be his through the shining days.

5. The Fire founded by the heavens¹ as our friend and the means for our works, the ancient priest of the pilgrim-rites, the lover men brought into being by the strength of their two arms and seated within as the priest of the call in beings.

6. Thyself sacrifice in heaven to the gods, for what shall man immature in thought and unconscious of the knowledge do of thy work? Even as thou didst sacrifice in the order and times of the Truth, a god to the gods, O perfectly born Fire, so sacrifice to thy body.

¹ or, with his lights

उषवर्षो हि वसो अयमेषि त्वं यमयोरेभयो विभावा ।
 अनेत्य सप्त दधिषु पशानि जन्तयन् सिद्धं त्वं स्थाप्य ॥४॥

आ यो सूर्यान् पित्रोररुण ऋतवे दधिरे सूरौ अर्धः ।
 अस्य परमनखरीरुववृक्षना अनेत्य योनीं तन्वीं जुषन्त ॥३॥

सुमीद गार्गो वृषभः ककुयानलेमा वत्सः हिमोवा अरावीत् ।
 स देवतात्पुष्टानानि ऊषवन् त्वेषु क्षयेषु प्रथमो जिगाति ॥२॥

प्र केवला बृहता यात्यनिनरा रोदसी वृषभो रोदवीति ।
 दिवदिवदन्ता उषमा उदानळपामपत्य महिषो ववध ॥१॥

सुक्ता ८

विश्वामित्रः

यवा नो अनेऽविनीत गोपा यवा यत्ककुत्त नो ययोपाः ।
 रात्वा स नः सुमहो देवप्राति प्रात्वाते तत्तन्वी अयमृच्छन् ॥७॥

MANDALA TEN

7. O Fire, become our guardian and protector, become the creator of our growth and of our growth the upholder, O mighty One, give to us what we shall give as offerings to the gods, and unfailing our bodies deliver.

SUKTA 8

TRISHIRA TWASHTRA

1. The Fire journeys on with his vast ray of intuition, the Bull bellows to earth and heaven; he has reached up to the highest extremities of heaven, the mighty one has grown in the lap of the waters.

2. The Bull of the heights², the new-born rejoiced, the unfailing child worker rejoiced and shouted aloud; in the formation of the gods he does his exalted works and comes the first in his own abodes.

3. He who grasps the head of the father and mother they set within in the pilgrim-sacrifice, a sea from the Sun-world; in his path are the shining rays that are the foundations of the Horse of Power and they accept embodiment in the native seat of the Truth.

4. O shining One, thou comest to the front of dawn after dawn, thou hast become luminous in the Twins; thou holdest the seven planes for the Truth bringing Mitra to birth for thy own body.

² or, the humped-Bull,

भूरीदिग्द उदितधनमोवाजोऽवाभिमतं सत्यतिमन्यमानम् ।
 त्वाष्टस्य विष्टिर्वक्त्रस्य गीनामावाजोऽवाभिमतं गीर्षा परं वक्त्रं ॥९॥

स पित्र्याप्यायुर्धानि विष्टानिर्दिवत आत्मा अत्ययुधत् ।
 विष्टीर्षाणं सत्तरिंश जघनवान् त्वाष्टस्य विष्टिः सप्तं विष्टी गतः ॥८॥

अस्य विष्टः ऋतुना वद्धे अन्तरिच्छन् धीनि पित्र्यैवः परस्य ।
 सवत्समानः पित्र्यैवस्य जामि ब्रूवाण आयुर्धानि वेति ॥७॥

भूवो यज्ञस्य राजसूयं नना यथा नियुज्यः सवसे विष्टभिः ।
 दिवि सूर्यानि दधिष्वे स्वर्गा विष्टासने चक्रे दैववाहेम ॥६॥

भूवो अथा नपाज्जातवेदी भूवो दैवी यस्य दैव्यं जज्ञीषः ॥५॥
 भूवोऽवधुमहे ऋतस्य गीणा भूवो वरुणा यद्वेनाम वेति ।

5. Thou becomest the eye of the vast Truth; when thou journeyest to the Truth thou becomest Varuna, its guardian; thou becomest the child of the waters, O knower of all things born, thou becomest the messenger of the man in whose offering thou hast taken pleasure.

6. Thou art the leader of the sacrifice and leader to the mid-world to which thou resortest constantly with thy helpful team of mares; thou upholdest in heaven thy head that conquers the Sun-world, thy tongue thou makest, O Fire, the carrier of our offerings.

7. By his will Trita in the secret cave desiring by his movements the thinking of the supreme Father cherished in the lap of the Father and Mother, speaking the companion-word, seeks his weapons.

8. Trita Aptya discovered the weapons of the Father and missioned by Indra went to the battle; he smote the Three-headed, the seven-rayed and let loose the ray-cows of the son of Twashtri the form-maker.

9. Indra, the master of beings, broke that great up-striving meditating force and casted downward and making his own the ray-cows of Twashtri's son of the universal forms he took away from him his three heads.

सर्वासि रण्यो यवसेव पुण्यते होत्राभिराने मनुषः स्वधरः ।
विप्रस्य वा पण्डितामान उख्यं वाजं ससवा उपयासि भूरिभिः ॥५॥

अथ त्वं इत्थं विप्रं विवक्ष्णं विराभरद्विधितः श्योनी अन्धरे ।
यदौ विप्रो वृणते इत्थमायौ अग्निं होत्रारमथ धीरजायत ॥४॥

सो विप्रं भद्रा क्षेमनी यत्रास्वत्येषा उवास मनवे स्ववती ।
यदौमृशान्तमेतानामन् ऋतुमग्निं होत्रारं विवक्ष्ण्य जीजनन् ॥३॥

रपदेगन्धर्वोरिया च योषणा नदस्य नादे परि पात्रि से मनः ।
इहस्य मध्य अदितान धात्रि नो भ्राता नो ज्येष्ठः प्रथमो वि बोधति ॥२॥

वृषा वृणो वृद्धे होत्रेसा विवः पयासि यदौ अदितेन्द्राभ्यः ।
विप्रं स वेद वरेणो यथा धिया स यज्ञियो यजत्र यज्ञिया ऋतुने ॥१॥

सूक्त ११

हविर्धान आर्क्षः

HAVIRDHANA ANGI

SUKTA 11

1. Mighty from the mighty, strong and inviolable, he milked by the milking of heaven the streams of the Indivisible; Varuna knew all by his right thought. A lord of sacrifice, may he perform the order of the rites of the sacrifice.

2. May the Gandharvi speak to me and the Woman born from the Waters, may her protection be around my mind midst the roar of the river; may the indivisible mother establish us in the heart of our desire: my brother the greatest¹ and first declares it to me.

3. She the happy, and opulent and glorious, dawn has shone out for man bringing the Sun-world with her. When they gave birth to this Fire, an aspirant doing the will of the aspirants for the discovery of knowledge.

4. Now the Bird, the missioned Hawk, has brought the draught of the great and seeing wine to the pilgrim-sacrifice. When the Aryan peoples chose the doer of works, Fire the priest of the call, then the thought is born.

5. Ever art thou delightful like grasses to that which feeds on them, O Fire, doing well with thy voices of invocation the pilgrim-sacrifice for man when thou givest utterance to the plenitude of the word of the illumined sage, as one who has conquered, thou comest with thy multitude.

¹ or, the eldest

छात्रा हे क्षामा प्रथमे ऋतेनाऽभिप्राये भवतः सत्यवाचा ।
देवी यन्मर्तान् यजयाय कृण्वन् लोदहीना प्रत्यङ् स्वमसं यन् ॥१॥

श्लोक १२

श्रुयी नी अग्रे सदने सधस्थं युश्वी रथममृतस्य द्रविन्मसं ।
आ नी वहे रोदसी देवयुत्रे माकिद्वेवानामप मूर्तिहे स्याः ॥१॥

यदन्त एषा समितियुवाति देवी देवेषु यजता यजत्र ।
रत्ना च यमिजगति स्वधावो मां नी अत्र वसुमन्तं वीजते ॥८॥

परत्वे अग्रे सुमतिं मती अक्षते सहस्रः सौनी अति स प्र शृण्वे ।
इषं दधानी वहेमानो अद्वैरा स युमां अमवान् भूषति ह्यन् ॥७॥

उदीरय पितरा जार आ मासिमयक्षति ह्यन्तो ह्येन ह्यक्षति ।
विवाहित वरिष्ठैः स्वपश्यते मजस्तविष्यते अयुरी वेपते मती ॥६॥

MANDALA TEN

6. Upward lift the Father and Mother; the lover aspires to his enjoyment, rejoicing he obeys the urgings from his heart: a bearer of the word he speaks and jocund longs for the good work, the Mighty One puts forth his strength and is illumined by the Thought.

7. O Fire, O son of Force, the mortal who attains to thy right thinking goes forward and hears the truth beyond; holding the impelling force, borne by the horses of power, luminous and mighty he seeks to possess the heavens.

8. When, O Fire, takes place that sacrificial assembly, O master of sacrifice, the assembly divine among the gods, when thou distributest the ecstasies, O lord of nature, an opulent portion bring to us.

9. Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

SUKTA 12

1. Heaven and earth are the first to hear and by the Truth become possessed of the true speech when the god fashioning the mortal for the sacrificial act takes his seat as his priest of the call and turned towards its own force moves towards it.

उमन्तवजामन्तस्य नाम सलक्ष्मा यद्विष्णुपा भवति ।
यमस्य यो मनवते सुमन्तवान् तमेव पाद्विष्णुपूजयेत् ॥६॥

किं त्विदो राजा जगद्दे कदस्याति वत् वक्ष्मा को वि वेद ।
मित्रविबद्धि क्षमा जुष्टिराणी देवाऽल्लोको न यातामपि वाजो अस्ति ॥५॥

अर्चामि वां वधियापो धृतस्मृन् ह्यवाभूमो शृणुतं रोदसी मे ।
अहो यद् द्यावोऽप्यनीतमयन् मधवा नो अत्र पितरा विजानीतम् ॥४॥

स्वावर्तवदेवस्यामन्तं यदो गौरतो जालासो धारयन् उर्वी ।
विदवे देवा अग्नं तत् ते यजुर्गुह्ये यदेनी दिव्यं धृतं वाः ॥३॥

देवो देवान् परिभूयतेन वदो नो हव्यं प्रथमविचिकित्वात् ।
धूमकेतुः समिधा माञ्जवीको मन्त्रो होता नित्यो वाचा यजिष्यात् ॥२॥

MANDALA TEN

2. A god encompassing the gods with the Truth, carry our offering, the first to awake to the knowledge; erect, thy light rises by the kindling with smoke for thy banner; thou art the rapturous eternal priest of the call strong by speech for the sacrifice.

3. When perfectly achieved is the immortality of the godhead, the immortality of the Light, men born in this world hold wide earth and heaven; all the gods follow in the track of that sacrificial act¹ of thine when the white cow is milked of her stream of divine Light.

4. O earth and heaven, I sing to you the word of illumination, pouring your light make my work grow, may the two firmaments hear me; when the days and the heavens have come by the guidance of the force, may the Father and Mother quicken us here with the sweetness of the wine.

5. On something in us the king has laid hold; what have we done that transgresses his law who can know? Even if the Friend is dealing crookedly with the gods there is as if a call to us as we go, there is upon us a plenitude.

6. Hard to seize by the mind in this world is the name of the immortal because he puts on features and becomes divergent forms; he who grasps perfectly with his mind and his thought seizes its controlling law, him, O Fire, O mighty One, undeviatingly protect.

¹ or, sacrificial word

अथ विद्यां गच्छेत्तु यः यदा न ह विद्या अन्तः । कविर्ध्वं दीयानः ॥४॥

यमासा कपनीलं भासाकेतं वधयन्ति । भाजते शोणितम् ॥३॥

अग्निमीले भूजां यविलं भासा मित्रं दुर्धरेषुम् ।
यस्य धर्मं त्वरेनीः सपयन्ति सावित्वः ॥२॥

यद् नो अपि वातय मनः ॥१॥

सूक्तं २०

विमद ऐन्दः प्राजापत्या वा वासुकी वसुकेडा

श्रुधी नो अगने सदनं सधस्य युद्धा रथममृतस्य द्रविणम् ।
आ नो बह्वे रोदसी देवयुजे माकिदेवानामप्य भूरिह स्थाः ॥१॥

यस्मिन् देवा मन्यन्ति संवरन्त्यपीत्य न वयमस्य विद्या ।
मित्रो नो अत्रादितिरनगा न त्साविता देवो वरुणा योवन् ॥८॥

यस्मिन् देवा विदधे मादयन्ते विवस्वतः सदनं धारयन्ते ।
सुपुं ज्योतिरदधुमस्तिषक्पुने परि धोतिनं वरतो अत्रा ॥७॥

MANDALA TEN

7. The discovery of knowledge in which the gods find their rapture they hold in the house of the radiant sun; they have set in the sun its light, in the moon its rays and both circle unceasingly around its illumination.

8. The thought in which the gods meet together, when it is occult we know not of it. May Mitra and the indivisible mother and the godhead of the creative sun declare us sinless to Varuna.

9. Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

VIMADA AINDRA OR PRAJAPATYA, OR VASUKRIT VASUKRA

SUKTA 20

1. Bring to us a happy mind.

2. I pray the Fire, the friend who is irresistible in his own command, in whose law the white rays attend on the Sun-world, serve the teat of the mother.

3. Fire whom face to face a home of light, one who brings the ray of intuition by his lustre they increase; he blazes with his row of flaming tusks.

4. He comes to us as a noble path for men when he travels to the ends of heaven; he is the seer and he lights up the sky¹.

¹ or, the cloud.

पुंवा ते अग्रे विमदो मनीषामूर्खो नपादसूतेभिः सजोषाः ।
 निर आ वक्ष्ये सुमतीरियान इषमूर्खं सुक्षितं विप्रवसासाः ॥१०॥

कृष्णः दवेतोऽद्वेषो यामी अस्य अहम् अहम् उत शोषो यदास्वान् ।
 हिरण्यरूपं जनिता जजान ॥९॥

नरो ये के वास्मदा विप्रवेत् ते वाम आ स्युः । अग्निं द्रविषा वधन्तः ॥८॥

यथासाहिं कुव इष्यन्ति पुरस्व दोवस्य । अद्वेः सुनुमायुमाहिः ॥७॥

स हि क्षेमो द्रविष्यन्तः अद्वेदस्य गाविरेति । अग्निं देवा वाशीमन्तम् ॥६॥

जुषष्टव्या मानवस्योऽद्वेदस्यार्वावशा यज्ञे । निवन्त स्तद्य पुर एति ॥५॥

MANDALA TEN

5. Accepting the oblation of man he stands high exalted in the sacrifice, a skilful craftsman; he goes in our front building our home.

6. He is our secure foundation, he is our offering, he is the sacrifice; his path goes swiftly to its goal: the gods call Fire with its adze.

7. I desire from the Fire, powerful for the sacrifice the work of the supreme bliss;¹ they speak of him as the living son of the stone².

8. Whatever men are with us may they in all ways abide in happiness making the Fire to grow by the offerings.

9. Black is his movement and white and luminous and crimson-red, it is large and straight and glorious; golden of form the father brought into being.

10. So, O Fire, rapturous³ thou bearest thy thinking mind, O son of energy, companioning the immortals, coming to us thou bearest thy words and thy right thinkings, thou bringest impelling force, energy, happy worlds of habitation, all.

¹ or, the work that brings the supreme bliss;

² or, of the Rock, or the Peak.

³ or, Vimada, the rapturous one, coming carries to thee, O Fire, his thinking mind, to thee his words and his right thinkings, brings etc.

त्वां यज्ञोववीळतेजानं यमपयस्वरे ।
त्वं वयुनि काम्या वि वो मदे विदवा दधासि दशेषे विवक्षसे ॥६॥

अग्निजालो अयव्या विदद्विदवानि काव्या ।
यवद्वेती विवस्वती वि वो मदे प्रियो यमस्य काम्यो विवक्षसे ॥५॥

यमाने मयसे रपि सहस्रावधमत् ।
तमा नो वाजसातये वि वो मदे यज्ञेषु विजमा मरा विवक्षसे ॥४॥

दे धर्माण आसते जुह्विभः सिन्धुर्तिव ।
कृष्णं कृष्णयजुर्ना वि वो मदे विदवा अथि शियो धिषे विवक्षसे ॥३॥

वाम ते स्वायवः शुभमन्त्रयवराधसः ।
वति वामपसेवनी वि वो मदे ऋजोतिरान आहुतिविवक्षसे ॥२॥

आग्निं न स्वर्वावसिर्होतारं त्वा वृणीमहे ।
यथाय स्तीर्णवहिषे वि वो मदे ओरं पावकशोचिषं विवक्षसे ॥१॥

सुक्ते २१

MANDALA TEN

SUKTA 21

1. By our self-purifications we elect thee, the Fire as our priest of the call, for the sacrifice where strewn is the grass,—in the intoxication of your rapture,—intense with thy purifying light of flame—and thou growest to greatness.

2. Those who have achieved possession of Horse, are very close to thee and glorify thee; the ladle goes to thee,—in the intoxication of your rapture,—direct, carrying the oblation, O Fire,—and thou growest to greatness.

3. In thee the upholding laws reside; sprinkling out their contents as with ladle black forms and white—in the intoxication of your rapture—all glories thou holdest—and thou growest to greatness.

4. O forceful and immortal Fire, whatever wealth thou deemest fit, that for the winning of the plenitudes—in the intoxication of your rapture,—bring to us a wealth of various lights in the sacrifices,—and thou growest to greatness.

5. The Fire born from Atharvan knows all seer-wisdoms, he becomes the messenger of the luminous sun,—in the intoxication of your rapture—dear and desirable to the lord of the law—and thou growest to greatness.

6. Thee they pray in the sacrifices, O Fire, as the pilgrim-sacrifice goes on its way; all desirable treasures—in the intoxication of your rapture—thou foundest for the giver, and thou growest to greatness.

समृद्धे त्वा नमः॥ अस्वत्तरेवक्ष्या द्रुमे दिवो अग्न ऊधम ।
तृतीयं त्वा रजसि तस्मिन्निमग्नमप्यस्ये महिषा अवधूतं ॥३॥

विद्या ते अग्रे वेधा त्रयाणि विद्या ते धाम विभूता पुञ्जा ।
विद्या ते नाम परमं गृह्ये पट्टिद्या तमूतलं यत् आजगत् ॥२॥

दिवस्पति प्रथमं जज्ञे अग्निरस्मद् द्वितीयं पति जातवेदाः ।
तृतीयमस्य नमः॥ अजलमिन्धान एनं जग्दे स्वाधीः ॥१॥

सूक्त ४५

वरुणमिन्द्रः

अग्रे शुक्रेण शोचिषोरि प्रथमो बृहते ।
अभिष्क्रन्दन् वृषापसे वि वो महे गम् दधासि जासिषु विवक्षसे ॥८॥

त्वां यज्ञेवृत्तिवजं चारुमाने नि धिदरे ।
धृतप्रतीकं मनुष्यो वि वो महे शुक्रं वेतिष्ठमक्षिमिविवक्षसे ॥७॥

MANDALA TEN

7. Thee as the priest of the rite in the sacrifices men have seated, O Fire, beautiful, luminous of front,—in the intoxication of your rapture—bright and, with thy eyes, most conscious of knowledge—and thou growest to greatness.

8. O Fire, with thy bright light of flame thou spreadest the wide Vast, clamouring thou becomest the bull—in the intoxication of your rapture—and settest the child of the womb in the sisters—and thou growest to greatness.

VATSAPRI BHALANDANA

SUKTA 45

1. Above heaven was the first birth of the Fire, over us was his second birth as the knower of all things born, his third birth was in the waters, a god-mind; him continuously one kindles and with one's thought perfectly fixed on him adores.

2. O Fire, we know the triple three of thee, we know thy seats borne widely in many planes, we know thy supreme Name which is in the secrecy, we know that front of things whence thou camest.

3. He of the god-mind kindled thee in the Ocean, within the Waters, he of the divine vision kindled thee, O Fire, in the teat of heaven; the mighty ones made thee to grow where thou stoodest in the third kingdom, in the lap of the waters.

अक्रवदन्तिः स्तनयन्ति च धौः क्षामा रेतिरेद्विरेधः समञ्जन् ।
 सद्यो ज्ञानो वि होमिहो अथवा रोदसी मानुना मात्यन्तः ॥४॥
 श्रीणामुदारी धरणी रघीणां मनीषाणां प्राणः सोमगोपाः ।
 वसुः सूर्यः सहसो अर्यु राजा वि मात्य उषसाभिधानः ॥५॥
 विवस्व केतुर्भुवनस्य गम् आ रोदसी अप्णोत्तज्जायमानः ।
 वीर्यं विवद्विद्वन्मिमतं पराजयानां यदेतिनमयजन् पञ्च ॥६॥
 उदिक् पावको अरतिः सुमेधा मनेवबन्तिनरमूर्तो नि धामि ।
 इयति वंसमवेष्टं मरिभ्यर्द्धकृत्केण शोचिषा क्षामितक्षन् ॥७॥
 वृशानो वृक्ष उविषा व्यहोद दुर्भमायुः शिष्यं व्रतानः ।
 अतिनरमूर्तो अमवद्विषामिभवेनं शौचनयत् सुरेताः ॥८॥
 यस्ते अद्य कृणवद् भद्रशोचोऽप्य देव यतवन्तमानः ।
 य तं नय यतर् वर्यो अष्टाष्टमि सुप्तं देवमयतं यविष्ठ ॥९॥

4. Fire cried aloud like heaven thundering, he licked the earth revealing its growths: when kindled and born, at once he saw all this that is; he shines out with his light between earth and heaven.

5. An exalter of glories, a holder of the riches, a manifest of thinking mind, a guardian of the wine of delight, a shining One, the son of force, the king in the Waters, he grows luminous as he burns up in the front of the dawns.

6. The ray of intuition of the universe, the child in the womb of the world, in his coming to birth he filled earth and heaven; going beyond them he rent even the strong mountain when the peoples of the five births sacrificed to the fire.

7. An aspirant and traveller and wise of mind, a purifying flame, the Fire who is set within as the immortal in mortals, he sends forth and carries a ruddy smoke striving with his bright flame of light to reach heaven.

8. Visible, golden of light, widely he shone; resplendent in his glory he is life hard to violate: the Fire by his expandings became immortal when heaven with its strong seed had brought him to birth.

9. O god, O happy light, O Fire, he who has prepared for thee the luminous honeycomb¹ him lead forward towards a more opulent state, O youthful godhead, even to the bliss enjoyed by the gods.

¹ or, the cake of light

इमं विवर्त्तते अपां सधत्सु पद्मं न तद्वत् पद्मैरन्मन् ।
गाढा वतन्तमृदितां नमोमिरिच्छन्ती धीरा भगवोऽविबन्धन ॥१॥

य होतुं जानी महान् नमोविबन्धनं सीददपामुपत्सु ।
वक्ष्यति धाति स ते वयसि यन्ता वसति विवर्त्तते तन्मयाः ॥१॥

सूक्त ४६

अत्ताप्यनिनरी सुशो वीरवानर ऋषिभः सोमगोपाः ।
अद्वेषे शाखापुष्पिणी द्वेभ देवा यत् रयिमस्ते सुवीरसु ॥१॥

वामाने यजमाना अन्तु दानं विदवा वसु दधिरे वायसि ।
वया सह द्रविणमिच्छमाना यज गोमन्तमृदितां वि वसुः ॥१॥

आ ते यज सोमवसेवमान उक्थउक्थ आ यज शस्त्रमान ।
प्रियः सूर्यो प्रियो अना भवात्युज्जानेन विमददृज्जानेन ॥१॥

MANDALA TEN

10. O Fire, bestow on him his share in the things of inspired knowledge, in word upon word as it is spoken: he becomes dear to the sun, dear to Fire; upward he breaks with what is born in him, upward with the things that are to be born.

11. O Fire, men who sacrifice to thee day after day hold in themselves all desirable riches; desiring the treasure in thy companionship, aspiring, they burst open the covered pen of the Ray-Cows.

12. The Fire has been affirmed in their lauds by the sages, he who is full of bliss for men, the Universal God-head, guardian of the wine of delight. Let us invoke earth and heaven free from hostile powers; found in us, O gods, a wealth full of hero-mights.

SUKTA 46

1. The great priest of the call has been born; the knower of the heavens, he who is seated in man, may he take his seat in the lap of the waters: he who upholds us and who is held in us, rules for thee his worshipper thy expendings and thy riches and is the protector of thy body.

2. They worshipped him in the session of the waters, as if the cow of vision lost they followed him by his tracks; where he hid in the secret cavern, aspiring with obeisance the Flame-Seers, the wise thinkers desired and found him.

अस्याजरासी दसामरिजा अर्द्धमासी अनयः पावकाः ।
दिवतीचयः द्वात्रासी मरुपवी वनपुर्वी वनपवी न सीमाः ॥७॥

नि पस्त्यासु विनः स्तभ्यन् परिवोली योनी सीवदन्तः ।
अतः संग्रामा विद्या दसना विधमणायन्त्ररीयते नूनं ॥६॥

प्र भूजयन्तं महौ विप्रीणां मूरं अमरं पुरं दमिणम् ।
नयन्ती गम्ध वनां विधं धुहिदिरुसम् नाराणां वनवन् ॥५॥

मन्दं हेतारमृदिजाजी नमोभिः प्राञ्च यज्ञं नेतरमववराणाम् ।
विशाममकपवधरति पावकं देववाहे दधती मानुषे ॥४॥

इमं विनो भूयविन्ददिच्छन् वृभूवसो मूर्धन्यन्यायाः ।
स शोवधो जाल आ हेम्यु नानिभुजा भवति रोचनस्य ॥३॥

MANDALA TEN

3. Him greatly desiring Trita,¹ son of the master of wide riches, found on the head of the light unslayable; he is born the youth who increases the felicity in our mansions and becomes the navel-centre of the luminous world.

4. In their aspiration they created him by their obeisance and set him in men as the rapturous priest of the call, the sacrificer ever-moving forward, the leader of the pilgrim-sacrifices, the traveller, the carrier of the offering, the purifying Flame.

5. He has come into being and leading him like a golden-maned war-horse, the great, the victorious, the founder of the Light, men ignorant one who is free from ignorance, the render of the cities, the child of the forests, whose wealth is the illumined word²—they established the thought.

6. May Trita in the homesteads holding all firmly³ take his session in his native seat within and all-encompassing; thence, a dweller in man's home, taking all into his grasp, by a wide law of his action, by unrestrained movements he journeys to the gods.

7. His ageless and purifying fires are the defenders of our homes, lifting their luminous smoke; white-flaming, dwellers in the Tree, they are our strengtheners and supporters and like winds and like wine.

¹ Trita the triple born from the All-pervading Substance.

² or, the illumination

³ or, setting himself firmly

को मा ददशं कनमः स देवो यो स तन्वो बह्विधा पृथ्वापृथक् ।
 स्वाहे मित्रावरुणा विष्णुस्तपमानो विवश्वः समिधो देवयानिः ॥३॥

महेत् तद्वृक्षं स्थविरं तदासीद्वानाविष्टतः प्रविबोशोऽथापः ।
 विवशा अपृथग्बह्विधा ते आने जातवेदस्तन्वो देव एकः ॥४॥

सूक्त ५१

अग्निः सौत्वाकः

यं त्वा देवा दधिरे हव्यवाहे पुरुस्पृहो मानुषासो यजत्रम् ।
 स यामभाने स्तुवते वयो धाः प्र देवयन् यशसः स हि पूर्वोः ॥१०॥

शावा यमग्निं पृथिवी जनिष्टामापस्त्वष्टा अगावो यं सहेभिः ।
 ईळ्यं प्रथमं मातरिरश्वो देवास्ततश्मनवे यजत्रम् ॥१॥

प्र जिह्वया भरते वेपो अग्निः प्र वर्युनाति चेतसा पृथिव्याः ।
 तमायवः शुचयन्तं पावकं मन्दं होतारं दधिरे यजिष्ठम् ॥८॥

MANDALA TEN

8. Fire carries with his tongue the illumination of wisdom, he carries in his consciousness earth's discoveries of knowledge; him men hold the illuminating and purifying rapturous priest of the call most strong for sacrifice.

9. This is the Fire to whom earth and heaven gave birth; and the waters, the form-maker and the Flame-Seers by their strengths and life that grows in the mother and the gods have fashioned for man desirable, first and supreme, a master of sacrifice.

10. Thou art he whom the gods have set as the carrier of the offerings and men with their many desires as the lord of sacrifice; so do thou, O Fire, found in thy journeying wide expansion for him who lauds thee and making him divine gather in him many glorious things.

SUKTA 51

1. Large was the covering and it was dense in which thou wert wrapped when thou didst enter into the waters; one was the god who saw thee but many and manifold were thy bodies which he saw, O Fire, O knower of all things born.

2. Which of the gods was he who saw everywhere my bodies in many forms? O Mitra and Varuna, where then dwell all the blazings of the Fire which are paths of the gods?

प्रयोजानं मे अनृत्यजानं केवलानृत्यवत् हविषो वत् भगम् ।
पुतं वापां पुतं वीषधीनामामनेन वीषमापुतं देवाः ॥८॥

कुमस्तं अपुतजं यवन् यथा युक्ता जातवेदो न रिष्याः ।
अथा वह्निं सुमनस्त्यमानो भानं देवेभ्यो हविषः सुजान ॥९॥

अनः पूर्वं भानरो अश्वेतं रथीवाध्वानमन्वावरीषः ।
तस्माद्भिर्भूया वरुण ईरमायं गौरो न क्षेप्तोरिविजं ज्ययाः ॥१०॥

एहि मनुवृष्ययुजकामोऽरुक्त्वा तमसि क्षेप्यन् ।
युगान् पथः ऊर्गहि देवयानान् वह हे हव्यानि सुमनस्त्यमानः ॥११॥

हेजोवहे वरुण विश्वदायं नदेव मा युनजधव देवाः ।
तस्य मे तन्वो वह्निं निविष्टा एतमथ न विक्कताहेमनिः ॥१२॥

एवेष्टम त्वा वह्निं प्रविष्टमाने अस्त्वोषधीषु ।
तं त्वा यमो अविक्कित्वमभानो दशान्तरेष्वदावितरिचमानम् ॥१३॥

MANDALA TEN

3. We desire thee, O Fire, O knower of all things born, when thou hast entered manifoldly into the growths of the earth and into the waters; there the lord of the law grew aware of thee, O thou of the many diverse lights, shining luminous beyond the ten inner dwelling places.

4. O Varuna, fearing the sacrificants' office that so the gods might not yoke me to that work; so my bodies entered manifoldly, for I, Fire, was not conscious of this goal of the movement.

5. Come to us; the human being, god-seeking is desirous of sacrifice, he has made all ready but thou dwellest in the darkness, O Fire. Make the paths of the journeying of the gods easy to travel, let thy mind be at ease, carry the offerings.

6. The ancient brothers of the Fire chose this goal to be reached as charioteers follow a path; therefore in fear I came far away, O Varuna. I started back as a gaur from the bow-string of the archer.

7. Since we make thy life imperishable, O Fire, O knower of all things born, so that yoked with it thou shalt not come to harm, then with thy mind at ease thou canst carry their share of the offering to the gods, O high-born Fire.

8. Give me the absolutes that precede and follow the sacrifice as my share of the oblation packed with the energy; give me the light from the waters and the soul from the plants and let there be long life for the Fire, O gods.

यं त्वा पूर्वमिच्छन् वधवधः समीधे आन स इदं जुषस्व ।
स नः तिलपा उत अवा तनूपा दात्रं रक्षस्व यदिदं ते अस्से ॥४॥

यत् ते मनुष्यदनीकं सुमित्रः समीधे आन तदिदं नवीयः ।
स रेवच्छीव स मित्रो जुषस्व स दात्रं दाषि स इदं अवा आः ॥३॥

धनमनन्तर्वधवधस्त्य वधनं धनमधं धनमस्त्य सेवनम् ।
धनेनाहितं त्रिविधा वि पश्ये स्यु इव रोचते संप्रसारितः ॥२॥

अथा अनन्तर्वधवधस्त्य संवृशो वामो प्रणीतः सुरणा उपेतयः ।
यदा सुमित्रा विशो अथ इत्येते धनेनाहितं जरते वविद्युतले ॥१॥

अथ ३९

सुमित्रो वाधवधः

तत्र प्रयाजा अनूयाजाश्च केवल उन्मत्तवर्गो हविषः सन् आगाः ।
तवान् यमीयमस्तु सवत्सुभ्य नमन्तां प्रदिशश्चतलः ॥१॥

9. Thine be the absolute, precedents and consequents of the sacrifice, the portions packed with energy of the oblation; thine, O Fire, be all this sacrifice; may the four regions bow down to thee.

SUMITRA VADHRYASHWA

SUKTA 69

1. Happy are the seeings of the Fire of the gelded Horse, pleasurable his guidance, delightful his approaches; when the friendly peoples set him ablaze in their front, fed with the oblations of the Light he flames up for his worshipper.

2. The Light is the increasing of the Fire of the gelded Horse, Light is his food, Light is his fattening: fed with the oblation of the Light wide he spread; he shines as the Sun when there is poured on him its running stream.

3. The force of flame which thinking man, which the friendly one, set ablaze, this is that new force, O Fire; so opulently shine, so accept our words, so take the plenitude by violence, so found here the inspired knowledge.

4. That flame of thine of old which the gelded Horse, when prayed, set blazing high, O Fire who art that flame, this too accept; as that flame, become the protector of our stable erections and the protector of our bodies, guard this giving of thine which is here in us.

देवाविषये ते अर्पणं जानतेदेवा महिमानं वाचयन्ते य एव ।
यत्तं वाचते मातृवाचिना आपत्तं तत् तस्मिन्मन्त्रे वाचते ॥१॥

[illegible]

दोषवन्निर्बुद्धिद्विधाममानः सहचरन्तः शान्तिं प्रपन्नाः ।
 शिमान् शिमान् शिमान् शिमान् शिमान् शिमान् शिमान् शिमान् ॥१०॥

[illegible]

॥ श्रीगणेशाय नमः ॥
॥ श्रीगणेशाय नमः ॥

5. Become full of light, O gelded Horse, and become our protector, let not the assault of men pierce thee; thou art like a hero, a violent overthrower and the good Friend: lo, I have uttered the names of the Fire of the gelded Horse.

6. Thou hast conquered the riches of the plains and the riches of the mountain, the destroyer foemen, and the Aryan freemen: like a hero art thou, a violent overthrower of men, O Fire, mayst thou overcome those who battle against us.

7. This Fire is the long Thread, the vast Bull, one with a thousand layers and a hundred leadings, he is the Craftsman; luminous in men luminous, made bright by the hands of men, may he flame out in the strivers after godhead, in the friendly people¹.

8. In thee is the good milch-cow, O knower of all things born, as if unstayingly equal in its yield, giving its nectar-milk. O Fire, thou art set alight by men who have the intuitive judgment, strivers after godhead, the friendly people.

9. Even the immortal gods proclaim thy greatness, O knower of all things born, O Fire of the gelded Horse. That which I sought by questioning, coming to the human peoples, thou hast conquered by men who grow by thee².

¹ in the Sumitras, the name of the Rishi; but throughout the hymn there is a double or symbolic meaning in the names.

² or, who make thee grow in them.

आ देवानामग्रयावेह याति नरादीनां विद्वत्कर्मिभ्यः ।
 ऋतस्य पथा नमसां मिथेयो देवेभ्यो देवतमः सुपूर्व ॥२॥

इमां मे आने सोमं जगत्वेळस्पदे प्रति देयां यानावीम ।
 वरुणं पृथिव्याः सुविततवे अङ्गिमैवो भव सुकतो देवयज्या ॥१॥

पैतृ ७०

अथमग्निर्वधयदवस्य वृजहो सनकात् प्रहो नमसोपवाक्यः ।
 स नो अजामोहल वा विजामोनिम तिल शर्वतो वाधयदव ॥१२॥

शिवददितिवधयदवस्य शर्वो नृभिर्जगाम सुतसोमवर्द्धः ।
 समन् विवददद्विचवशमानोऽव वाधलमभिमतद्विचवत् ॥११॥

पितेव पुत्रमभिभरेपस्य त्वामाने वधयदवः सपुत्र ।
 जुषाणो अस्य सोमं यविच्छील पूर्वा अवनीर्वाधतविचवत् ॥१०॥

MANDALA TEN

10. Thee as the father carries his son in his lap so the gelded Horse carried and tended thee, O Fire; O youthful god, accepting his fuel thou didst conquer even the supreme and mighty.

11. Fire has ever conquered the enemies of the gelded Horse by men who have pressed the Soma wine; O thou of the bright diverse lights, thou hast broken and cast down the foe that was equal and the foe that was mighty and thou hast given him increase.

12. This Fire is the slayer of the enemies of the gelded Horse lit from of old and to be invoked with obeisance; so do thou assail those who attack him both the uncompanioned and the one with many companions, O Fire of the gelded Horse.

SUKTA 70

1. O Fire, accept the fuel I give thee; in the seat of revelation take joy in the luminous Thought: on the high top of earth, in the brightness of the days, become high uplifted by worship of sacrifice to the gods, O strong of will!

2. May he who travels in front of the gods, he who voices the godhead, come here with his horses of universal forms; pure and most divine, may he hasten with our obeisance on the path of the Truth to the gods.

मनुजैवज्ञं सुधत्ता देवी धृतमयी जगत् ॥८॥
 तिस्रो देवादिर्द्विरदं वरीय आ सीदन् सकृमा वः स्थानम् ।

अथो पात्रा ब्रह्मनिनः सीमद्धः प्रिया धामान्यदितेवपदये ।
 पुरीहितवर्षावित्तज्जा यज्ञे अस्मिन् विवृण्टरा द्रविणमा यज्ञेयाम् ॥९॥

देवी त्रिवो कृतिररा सुधितये उपासनायना सदनां नि योनी ।
 आ वा देवास उशनी उशान् उरौ सीदन् सुमगे उपत्ये ॥१॥

विद्यो वा सान् स्पशना वरीयः पृथिव्या वा माजया वि अप्यवम् ।
 उशानीर्द्विरी महिना महिर्ब्रह्मदेव रथं रथपुष्पारिप्यवम् ॥५॥

वि प्रथनां देवजुष्टं निरुद्धा दीष्टं द्रष्टमा सुरीय भूतवत्से ।
 अहेलता मनसा देव ब्रह्मिर्द्विज्येष्टा उशानी यक्षि देवान् ॥४॥

शिववत्समसीदते द्रव्याय हविमन्तो मनुष्यासो अनिमम् ।
 ब्रह्मैरुद्धः सुवृता रथेनाऽऽदेवान् बक्षि नि षदेहे होता ॥३॥

MANDALA TEN

3. Men bringing their offerings ask for the Fire everlasting to be their envoy: so do thou with thy horses strong to bear and thy swiftly moving car bring to us the gods; take here thy seat as the priest of the call.

4. May seat acceptable to the gods spread wide in us and all its long horizontal length become fragrant. Occupy that seat, O god, with a mind not inclining to wrath, and to the gods with Indra for their greatest offer sacrifice.

5. Touch either heaven's superior peak or swing wide open with all the extent of earth, O doors of aspiration, who desire the chariot of the gods, hold in your greatness and by the great the divine car.

6. Let the two divine daughters of heaven, formed beautifully, dawn and night, sit in their native seat; O dawn and night, O you who aspire, may the gods aspiring sit on your wide lap, O blissful ones.

7. High stands up the stone of the pressing, high the Fire is kindled, may it touch the vast and the seats dear to us in the lap of the infinite mother; O you who are vicars and ordinants of the rite in this sacrifice, you twain who have greater knowledge, may you win for us by sacrifice the Treasure.

8. O ye three goddesses, sit on the superior seat which we have made delightful for you; may the mother of Revelation and the two goddesses with the luminous feet accept our firmly placed offerings and our human worship of sacrifice.

गङ्गा शिरो निहितमृगशो अस्मिन्वशति जिह्वा वनाति ।
अत्राप्यस्मै पङ्क्तिभ्यः सं भरन्मृतानहस्ता नमसाधि विभु ॥२॥

अपश्यमस्य मदती महिम्नममृतस्य मर्यासु विभु ।
नामा हेम विभुहे सं भरेते अस्मिन्वती वसती मृतः ॥१॥

सूक्त ७९

आग्निः सौचीकः वैश्वानरो वा,
सविवाजामरो वा

आगने वह्ने वरुणमिष्ट्ये न इन्द्रं दिवो मरुतो अन्तरिक्षान् ।
सीदन्तु बर्हिर्विदध आ यजत्राः स्वाहा देवा अमृता मादधन्ताम् ॥११॥

वनस्पते रजानया त्र्यया देवानां पाय उप वक्षि विद्वान् ।
स्वदाति देवः ऊणवद्वीर्यवती द्यावापृथिवी देव सं ॥१०॥

देव त्वष्टृर्द्वे वाक्त्वमामानज्यदर्शिरसाममवः सवाम्यः ।
सं देवानां पाय उप य विद्वान्मृजानं वक्षि द्रविणीदः सुरतः ॥९॥

MANDALA TEN

9. O divine maker of forms, since thou hast reached beauty in thy works, since thou hast become companion in thy being to the Angirasa seers, forward then to the goal of the journeyings of the gods, for thou knowest it! Aspiring, perfect in ecstasy, sacrifice to the gods, O giver of the treasure.

10. O Tree, knowing the goal of the journeyings of the gods, bear us to it binding with the radiant cord. May the godhead fashion the offerings in which he takes pleasure: may heaven and earth protect our call.

11. O Fire, bring Varuna to our sacrifice, Indra from heaven, the Life-Gods from mid-air; may all the lords of sacrifice sit on our sacred seat, may the immortal gods take rapture in the *Swaha*.

AGNI SAUCHIKA OR VAISHWANARA OR SAPTI VAJAMBHARA

SUKTA 79

1. I have seen the greatness of this great one, the Immortal in the mortal peoples. The jaws of this abundant eater, separate and held apart, are brought close together, devouring, insatiable.

2. His head is in the secrecy, his eyes wide apart, insatiable he eats up the forest with his tongue of flame. They bring together his foods for him with the pacings of their feet, their hands of obeisance are outstretched in the peoples.

अग्निः सितं बाजंभरं ददात्यनिनर्वात् अयं कर्मभिः ष्ठात् ।
अग्नी रोदसी वि वरत् समञ्जयानिननर्वात् वीरकुक्षि पुरविम् ॥१॥

सूक्तं ८०

विष्वक्चो अश्वान् यूयं वनेजा अजानिमी रानानिमीभीतान् ।
वक्षदे मित्रो वसुभिः सुजातः समानं पर्वभिर्विधानः ॥७॥

किं देवेभ्य त्वज एनश्चकथ्यजाने पृच्छामि न त्वामविद्वान् ।
अकीळन् कीळन् हेरिरत्तवेददन् वि पर्वशश्चकन् गामिवाभिः ॥८॥

यो अस्मा अखं त्वेषादधात्पृथ्वीर्जुहोति पृथ्वि ।
तस्मै सहस्रमश्वीभिर्विधवतः प्रयच्छसि त्वम् ॥९॥

तद्वामर्त रोदसी प्र अवीमि जायमानो मानरा गयो अस्ति ।
गाहे देवस्य मर्त्याश्चकन्तानि नरः विवेताः स प्रवेताः ॥१०॥

प्र मातुः प्रतर् गृह्णिमच्छन् कुमारी न वीर्यः संपुङ्गवो ।
सं न पवमविददृष्टवन्ति रिरिह्वितं त्रिप उपस्थे अन्तः ॥११॥

MANDALA TEN

3. Desiring the secret place of the mother farther beyond he crawls like a child over the wide growths of earth. One finds him shining like ripe corn, licking away the hurts, within in her lap.

4. O heaven and earth, I declare to you that Truth of you,—in his very birth the child of your womb devours his parents. I am mortal and know not of the godhead; Fire is the all-conscious knower and he is the thinker.

5. He who sets swiftly for him his food casts on him the outpourings of light by which he is nourished, for him he sees with a thousand eyes: O Fire, thou frontest us on every side.

6. What omission or sin hast thou done before the gods, I ask thee, O Fire, for I know not. In his play unplaying a tawny lion, eating only to devour, he has cut all asunder limb by limb, as a knife cuts the cow.

7. He who is born in the forests has yoked his horses tending all ways but caught back by straight-held reins. Mitra, well-born, has distributed to him the treasures and he has grown to completeness increasing in every member.

SUKTA 80

1. Fire gives to us the Horse that carries the plenitude, Fire gives the Hero who has the inspired hearing and stands firm in the work; Fire ranges through earth and heaven revealing all things, Fire gives the Woman, the tenant of the city,¹ from whose womb is born the hero.

¹ or, the many-thoughted,

अग्निं विद्या ईळते मानुषीया अग्निं मनुषो नदृषो वि जाताः
अग्निनाग्निधर्वा पथ्यासुतस्याऽनर्गोऽप्यतिर्धृत आ निषत्ता ॥६॥

अग्निं वयो अन्तरिक्षे पतन्तोऽग्निनः सहका परि याति गोनाम् ॥५॥
अग्निमुपशृङ्खेष्टयो वि ह्ययन्तोऽग्निं नरो यामानि बाधितासः ।

अग्निर्ददिव द्रविषा वीर्येणा अग्निर्ददिव यः सहका सतीति ।
अग्निर्ददिव देव्यमा ततानाऽनन्वर्धमानि विभृता ॥४॥

अग्निर्दत्तं जगतः कर्णमावाऽग्निनरद्वयो निरदहेज्जलधम् ।
अग्निनरत्र धम् उरुध्वदन्तरग्निनर्तसेधं प्रजयासृजत् सम ॥३॥

अग्निनरेकं बोधयत् समत्त्वग्निनर्बजाणि दयते पुच्छाणि ॥२॥
अग्निनरेकः समिधस्तु भद्राऽग्निमर्हो रोदसी आ विवेद्य ।

2. May there be a happy fuel for Fire at his labour, Fire enters into the great earth and heaven: Fire urges on one who is all alone in his battles, Fire cleaves asunder the multitude of the enemy.

3. Fire has protected the ear¹ of the worshipper², Fire burnt out the Waster³ from the waters; Fire delivered Atri within the blaze⁴, Fire united man's⁵ sacrifice with its progeny.

4. May Fire in the hero's shape give us the Treasure, may Fire give us the sage who wins the thousands; Fire has extended the offering in heaven, his are the planes upheld separately in many spaces.

5. Fire the sages with their utterances call to every side, to Fire men call who are opposed in their march, to Fire the Birds flying in mid-air; Fire encircles the thousands of the Ray-Cows.

6. Fire the peoples pray who are human, Fire men of different birth who dwell as neighbours, Fire brings the Gandharvi to the path of the Truth, the Fire's path of the ray-cows is settled in the Light.

¹ "Tyam", "that other" ear, the inner ear which listens to inspired knowledge.

² Sayana takes the two words "jaratah" "karṇa" as if they were one indicating the name of the Rishi "Jaratkarna".

³ Sayana renders "jarūtha" "a demon".

⁴ Sayana renders "in the hot cauldron" "in the earth".

⁵ Sayana renders "gave progeny to the Rishi Nrimedhā".

यज्ञैर्युः संनमयानो अमने वाचा शलया अशानिभिर्वहेनः ।
तामिभिर्वध्य दृढये पावुधानान् प्रतीचो बाह्वेन प्रति मङ्गयाम् ॥२॥

उतान्तरिक्षं परि पाहि राजज्जम्भः स धृष्टिभि पावुधानान् ॥३॥
उभोभयपविन्नप धहि दंष्ट्रा हिलः शिशानोऽवर् परं च ।

अथोदंष्ट्रो अर्चया पावुधानानप स्रुवा जालवेदः समिद्धः ।
आ जिह्वया मूर्देवान् रमस्व कथ्यावो वृकत्वापि अस्तवाप्तम् ॥४॥

रक्षोहेष्ठां वाजिनमा लिखामि मित्रं प्रथिच्छाम्य यामि शम् ।
शिशानो अग्निः कृत्विः समिद्धः स नो दिवा स रियः पावु नक्तम् ॥५॥

सूक्त ८७

पावुभूतद्वानः

अनये वसु ऋमवत्तत्तभूरीन महोमवोवामा सुर्विक्राम् ।
अनये प्राव जितारं पविच्छान्ते महि द्रविणमा यवस्व ॥७॥

MANDALA TEN

7. The divine craftsmen have fashioned the Wisdom-Word for the Fire, the Fire we have declared as a vast purification. O ever-youthful Fire, protect thy worshipper; O Fire, win for him by sacrifice the great Treasure.

PAYU BHARADWAJA

SUKTA 87

1. I set ablaze Fire of the plenitude, the slayer of the Rakshasas, I approach him as a friend and the widest house of refuge;¹ the Fire has been kindled and grows intense by the workings of the will, may he protect us from the doer of hurt, by the day and by the night.

2. O knower of all things born, high-kindled, iron-tusked, touch with thy ray the demon-sorcerers; do violence to him with thy tongue of flame, the gods who kill,² the eaters of flesh, putting them off from us shut them into thy mouth.

3. Destruction, whetting set upon them both thy tusks, the higher and the lower, O thou who art of both worlds,³ thou circle in the mid-air, O king, and snap up in thy jaws the demon-sorcerers.

4. Turning on them by our sacrifices thy arrows, O Fire, by our speech thy javelins, plastering them with thy thunderbolts pierce with these in their hearts the demon-sorcerers who confront us, break their arms.

¹ or. a widest peace;

² or, the gods of ignorance,

³ or, O thou who hast both,

त्रिपुविधानः प्रसिद्धिं न पृच्छतं यो अने अननेन हन्ति ।
नमस्त्रिधा स्फूर्जयन्नातवेदः समक्षमेनं गणते नि वृद्धिषु ॥१९॥

नृवक्ष्मा रक्षः परिर पश्य विक्षु नस्य त्रीणि प्रति शृणोहिष्या ।
तस्याने पृच्छेद्देरसा शृणोहि व्रथा मलं पाविधानस्य वृद्ध ॥१०॥

तृषिणानने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुधः प्र णय प्रचेतः ।
हिंसं रक्षस्त्रिपु विद्यावानं मा त्वा दयन् पाविधाना नृवक्षः ॥१॥

इह प्र ब्रूहि यतमः सो अने यो पाविधानो य इदं कृणोति ।
तमा रमन्व सप्तम्या पविच्छ नृवक्षसचक्षुषे रन्ध्रयनम् ॥८॥

उत्तलब्धं स्पृणोहि ज्ञातवेद आलेभानाद्विष्टमिषविधानात् ।
अने पूर्वा नि जहि शोविधान आमादः विषङ्ककालमदन्वेतोः ॥१॥

यवेदानीं पश्यसि ज्ञातवेदस्तिष्ठन्ममान उत वा वरन्मम् ।
यद्वान्तरिक्षं पश्यसिः पतन्तं तमस्त्वा विषय शर्वो विद्यावानः ॥६॥

अने त्वत् पाविधानस्य मिषिन्व हिंसाशानिद्देरसा हन्तव्यम् ।
प्र पर्वणि ज्ञातवेदः शृणोहि कथ्यात् कविष्वर्षि विनोतु वृष्णम् ॥५॥

MANDALA TEN

5. O Fire, tear the skin of the demon-sorcerer; let the cruel thunderbolt slay him in its wrath; rend his limbs, O knower of all things born; hungry for its flesh let the carrion-eater pick asunder his mangled body.

6. Wherever now thou seest him, O knower of all things born, whether standing or walking, or flying on the paths in the mid-air, a shooter sharpening his weapon, pierce him with thy arrow.

7. Rescue from the assault of the demon-sorcerer with his spears the man touched by his grasp, O knower of all things born, O Fire, blazing supreme slay these devourers of the flesh; let the brilliant birds of prey eat him up.

8. Here proclaim which is he, O Fire, what demon-sorcerer, who is the doer of this deed? To him do violence with thy blaze, O youthful god, subject him to eye of thy divine vision.

9. O Fire, guard with thy keen eye the sacrifice, lead it moving forward to the Shining Ones, O conscious thinker; O thou of the divine vision, when thou blazest fierce against the Rakshasas let not the demon-sorcerers overcome thee.

10. Divine of vision, see everywhere the Rakshasa in the peoples, cleave the three peaks of him; his flanks, O Fire, cleave with thy wrath, rend asunder the triple root of the demon-sorcerer.

11. Triply may the demon-sorcerer undergo thy onrush, he who slays the Truth by falsehood; him overspreading with thy ray, O knower of all things born, fell down in front of him who hymns thee.

HYMNS TO THE MYSTIC FIRE

तदग्ने चक्षुः प्रति वेदि रेभे शकारजं येन पश्यसि यातुधानम् ।
अथर्वज्ज्योतिषा देव्येन सत्यं धूर्वन्तमचितं न्योष ॥१२॥

यदग्ने अद्य मिथुना शपातो यद्वाचस्तुष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या जायते या तया विध्य हृदये यातुधानान् ॥१३॥

परा शृणीहि तपसा यातुधानान् पराग्ने रक्षो हरसा शृणीहि ।
पराचिषा मूदेवाञ्छृणीहि परासुतृपो अभि शोशुचानः ॥१४॥

पराह्य देवा वृजिनं शृणन्तु प्रत्यग्नेनं शपथा यन्तु तूष्टाः ।
वाचास्तेनं शरव ऋच्छन्तु मर्मन् विरवस्येतु प्रसिति यातुधानतः ॥१५॥

यः पौरुषेयेण ऋचिषा समङ्गते यो अहव्येन पशुना यातुधानतः ।
यो अह्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ॥१६॥

संवत्सरीणं पय जज्ञियायास्तस्य माशीवातुधानो नृचक्षः ।
प्रीयुषमग्ने यतमस्तिर्तृप्तात् तं प्रत्यञ्चर्मोचषा विध्य मर्मन् ॥१७॥

MANDALA TEN

12. Set in thy singer, O Fire, the eye with which thou seest the trampler with his hooves, the demon-sorcerer; even as did Atharvan, burn with the divine Light this being without knowledge who does hurt to the Truth.

13. The cursing with which today couples revile each other, the curses which are born in the imprecations of the singers, the arrow which is born from the mind of wrath, with that pierce through the heart the demon-sorcerers.

14. Away from us cleave by thy burning energy the demon-sorcerers, away from us cleave by the heat of thy wrath the Rakshasa, O Fire, away from us cleave by thy ray these slayer gods¹, blazing away from us cleave these who glut themselves with men's lives.

15. May the gods cleave away today the crooked one, may harsh curses come to confront him, may the shafts enter into the vital part of one who thieves by speech, may he undergo the onset of each and every one, the demon-sorcerer.

16. The demon-sorcerer who feeds on the flesh of human beings, who feeds on horses and on cattle, the one who carries away the milk of the Cow unslayable, cut asunder their necks with the flame of thy anger, O Fire.

17. O thou who hast the divine vision, let not the demon-sorcerer partake of the yearly milk of the shining cow; O Fire, whichever of them would glut himself on the nectar him pierce in front in his vital part with thy ray of light.

¹ or, the gods of ignorance

HYMNS TO THE MYSTIC FIRE

विषं गवां घातुधानाः पिबन्त्वा वृश्चयन्तामदितये दुरेवाः ।
परैरानान् देवः सविता ददातु परा भोगमोषधीनां जयन्ताम् ॥१८॥

सनादग्ने मृणसि घातुधानान् न त्वा रक्षांसि पूतनासु जिग्युः ।
अनु दह सहसूरान् ऋष्यादो मा ते हेल्या मुक्षत देव्याघ्राः ॥१९॥

त्वं नो अग्ने अधरादुदक्तात् त्वं पश्चादुत रक्षा पुरस्तात् ।
प्रति ते ते अजरासस्तपिष्ठा अवशंसं शोशुञ्चतो दहेन्तु ॥२०॥

पश्चात् पुरस्तादधरादुदक्तात् कविः काव्येन परि पाहि राजन् ।
सखे सखायमजरो जरिभ्योऽग्ने मर्ती अमर्त्यस्त्वं नः ॥२१॥

परि त्वान्ने पुरं वयं विप्रं सहस्य धीमहि ।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गगुरावताम् ॥२२॥

विषेण भङ्गगुरावतः प्रति ष्व रक्षसो दह ।
अग्ने तिमनेन शोचिषा तपुरग्राभिर्ऋष्टिभिः ॥२३॥

प्रत्यग्ने मिथुना दह घातुधाना किमीदिना ।
सं त्वा शिशामि जागृहिदव्यं विप्र मनमभिः ॥२४॥

18. May the demon-sorcerers drink poison from the Ray-Cows, may they be cloven asunder who are of evil impulse before the infinite mother, may the divine sun betray them to thee, may they be deprived of their share of the growths of earth.

19. Ever dost thou crush the demon-sorcerer, O Fire, never have the Rakshasas conquered thee in the battles; burn one by one from their roots the eaters of raw flesh, may they find no release from thy divine missile.

20. O Fire, do thou guard us from above and from below, thou from behind and from the front; may those most burning ageless flames of thine blazing burn one who is a voice of evil.

21. From behind and from in front, from below and from above, a seer by thy seer-wisdom protect us, O king; a friend protect thy friend, ageless protect from old age, immortal protect us who are mortals, O Fire.

22. O forceful Fire, let us think of thee, the illumined sage as a fortress around us, one violent of aspect, slayer from day to day of the crooked ones.

23. Consume with poison the crooked Rakshasas; O Fire, burn them with thy keen flame, with thy fiery-pointed spears.

24. Burn the bewildered demon-sorcerer couples; I thee whet to sharpness, inviolate, with my thoughts, O illumined sage; awake.

प्रजानाम् तव योनिर्भूविषयमिच्छामासदः
आ ते चिकित्ता उवसानिभवेत्तयोऽरेयसः सुयुक्तैव रक्षयः ॥४॥

सुवक्षो वक्षः ऋतुनासि सुऋतुराने कविः काव्येनासि विरचयिते ।
वसुवसुनां क्षयसि त्वमेक इदं द्यावा च यानि पृथिवी च पुण्यतः ॥३॥

स वशतश्चीरतिथिर्गार्होद्वे वनेवने शिशिरे नक्षत्रातिव ।
जाननं जग्यो नाति मयते विरा आ क्षीति विरयो विराविशाम् ॥२॥

सं जागर्वाद्भुजंरमाण इत्यने वसे दम्पता इत्यपिभ्योऽरे ।
विद्वत्स्य होला देविषो वरेण्यो विभुर्विभावा सुपला सज्जिते ॥१॥

सूक्तं ९१

अष्टोत्थि वैनदेव्यः

प्रयत्नं देरसा देरः शृणीहि विरचतः प्रति ।
यावुधानस्य रक्षसी बलं वि सज वीर्यम् ॥२५॥

25. O Fire, cleave asunder their wrath with thy flame of wrath to every side; break utterly the strength, the energy of the Rakshasa, of the demon-sorcerer.

ARUNA VAITAHAVYA

SUKTA 91

1. Adored by those who are wakeful, the dweller in the house is kindled in the house aspiring in the seat of revelation, the sacrificant of every offering, one Supreme,¹ wide of being, wide in light, a perfect friend to the man who seeks his friendship.

2. In his visioned glory he lodges as the guest in every house, as a bird in forest and forest; he disdains not the peoples, universal he dwells in being and being, common to all he dwells in man and man.

3. Thou art discerning in thy judgments, strong of will in thy workings of will, O Fire, an omniscient seer in thy seer-wisdoms; a possessor of riches thou rulest sole over all the riches nourished by earth and by heaven.

4. Thou hast known and reached thy luminous native seat where is the order of the Truth in the plane of revelation; free from stain of evil have come thy perceptions of knowledge like the white brilliances of the dawns,² like rays of the sun.

¹ or, one desirable,

² or, like the advents of the dawns,

स्वामिदत्र वृणते त्वापयो होतारमन्त्रं विदधुषु वेधसः ।
पदेवयन्तो दधति प्रयासि ते देविष्मन्तो मनवो वृणतवर्हिषः ॥९॥

मेधाकारं विदधत्य प्रसाधनमग्निं होतारं परिभूतम् मत्सि ।
तमिदम् देविष्या समानमिदं तमिन्महे वृणते नान्यं स्वतः ॥८॥

वानोपभूत इषितो वशां अनु तेषु पदयो विषवर्हिषिण्यसे ।
आ ते यतन्ते रथो यथा पृथक् शर्वास्त्यन्ते अजरणी ध्रुवतः ॥७॥

तमोषधीर्दधिरे गर्भमन्त्रियं तमापो अग्निं जनयन् मातरः ।
तमिदं समानं वनिनश्च वोषधीऽन्तर्बलीश्च भुवते च विप्रवहो ॥६॥

तव श्रियो वर्यस्येव विद्युन्निवजगिर्विक्र उषसां न केतवः ।
पदोषधीरमिंस्यष्टो वनाग्निं च परि स्वयं विनुषे अयमास्ये ॥५॥

MANDALA TEN

5. Thy glories like lightnings from a storm cloud break into light of knowledge brilliant like the rays of intuition of the dawns; when loosed on the growths of earths and woods of pleasaunce thou seekest¹ out thyself the food for thy mouth.

6. Him the growths of earth held as a child in the womb in whom was the order of the Truth, the Waters become the mothers of that Fire who gave him birth; he is the common child with whom the pleasaunce-woods and the plants of earth are pregnant and they are delivered of him always.

7. Missioned, fanned by the wind when swiftly entering into thy food thou spreadest wide after thy desire, thy ageless hosts, as thou becomest, toil like chariot-warriors far apart.

8. Fire the creator of wisdom, the accomplisher of the discovery of knowledge, Fire the priest of the call, the all-embracing thinker, him they choose universal in the little offering, him in the great,—not another, O Fire, than thou.

9. The ordainers of the work, they who desire thee, choose thee as priest of the call in their discoveries of knowledge when the seekers of the godhead hold thy delight,² human beings who have plucked for thee the sacred grass of thy seat and have brought their offerings.

¹ or, heapest food in thy mouth.

² or, set before thee the things of thy delight,

अद्वैतान्ते द्विविधास्य ते सैवीव यत्तं चत्वीव सौमः ।
वाजसनिं रयिमस्मे सुवीरं प्रयास्तं धीहिं यथासं ब्रह्मन् ॥१५॥

यस्मिन्मन्त्रे वास ऋषयसा उक्षणा वशा मेषा अवसूयसा अहिनाः ।
कीलाज्यं सोमपूज्यं वेधसे द्वेदा मतिं जनये वासमानये ॥१४॥

इमां प्रजाप सुष्टिं नवोपसां बोधयमस्मा उवासे शौण्वि नः ।
मूया अन्तरा द्वैतस्य निरूप्यो जायैव पत्य उवासी सुवासाः ॥१३॥

इमा अस्मै मलयो वाचो अस्मवां ऋचो निरः सुष्टितयः समामत ।
वसूयवो वसवे जातवेदसे बृहस्पि विद्वद्वनो यासु वाकनते ॥१२॥

यस्युभयमाने अमन्ताय मयः समिधा दासदत्त वा द्विविधजि ।
तस्य द्वौता भवसि यासि दूत्यमुप ब्रूषे यजत्यवरोपासि ॥११॥

तवान्ते द्वौत्रं तव पात्रमस्मिन् तव त्रेष्टं त्वमस्मिन्तद्वैतपतः ।
तव प्रजासूत्रं त्वमवरोपासि ब्रह्मा वासि गृहेपातयत्र नो वसे ॥१०॥

MANDALA TEN

10. O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The annunciation is thine, thou becomest the pilgrim-rite:¹ thou art the priest of the Word and the master of the house in our home.

11*

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12. For him these thoughts and utterances go forth from us, these words high and hymns of illumination and these high lauds and meet together seeking the riches for the master of riches, for the knower of all things born, and his desire is towards them.

13. I would speak to the ancient One a laud new to his desire, may he hear us; may it avail to touch his heart deep within like a wife beautifully robed for her lord's desire.

14. Fire to whom are loosed and offered our horses, our bulls and oxen and heifers and our rams, to Fire the nectar-drinker who bears on his beak the Soma wine, to the ordainer of things, I beget a thinking full of beauty from my heart.

15. An oblation has been offered into thy mouth, O Fire, as if clarified butter in a ladle, as if Soma wine in a bowl. Found in us the treasure in which are the heroes and which wins for us the plenitudes,—the treasure excellent² and glorious and vast.

¹ or, thou art the priest of the pilgrim-rite:

* not translated.

² or, high-proclaimed

आ सुखयन्ती यजते उपाके उपासानकला सदती नि योनी ।
विद्ये योषा वृद्धेती मुखस्य अधि शिष्य शिष्यो दधाते ॥६॥

व्यवस्वतीशिव्या नि श्रयन्ती पतिभ्यो न जनयः श्रुत्यमानाः ।
देवीर्दृष्टे वृद्धेतीविश्ववसिन्वा देवेभ्यो यजत सुप्रायणाः ॥५॥

प्राचीनं बहिः प्रदिशा पृथिव्या वस्तीरस्या वृष्यते अथ अजिम् ।
यं प्रयते विनतं वरीयो देवेभ्यो अदितये स्थानम् ॥४॥

आर्षुर्द्वान ईड्यो वन्द्यवाऽऽयाद्वान् वसुभिः सजीवाः ।
त्वं देवानामसि यज्ञं होता स एनान् यक्षीषितो यजीयान् ॥३॥

तन्नपानं पथ ऋतस्य यानान् मया समञ्जस्त्वं दद्या युजिह्वे ।
सन्मानि धीमिधनं यममन्धनं देवता च ऊर्णहोवदं नः ॥२॥

समिद्धो अथ मनुषो दुरीणो देवो देवान् यजति जातवेदः ।
आ च वह्निममहेतिविक्रवान् त्वं दैतः कविरसि प्रचेताः ॥१॥

सूक्तं ११०

जमदग्निमूर्तिः

JAMADAGNI BHARGAVA

SUKTA 110

1. High-kindled today in the house of the human being, thou doest sacrifice a god to the gods, O knower of all things born; bring them to us as one who has knowledge, O friendly Light; for thou art the messenger, the seer, the thinker.

2. O son of the body, revealing the paths of our journeyings to the Truth make them sweet with the Wine of Delight, O thou with thy high tongue of flame; enriching with our thoughts the mantras and the sacrifice set our pilgrim-sacrifice in the gods.

3. One prayed and adored, O Fire, calling them to us arrive, companioned by the Shining Ones, O mighty One, thou art the summoner of the gods, so, missioned, strong to sacrifice, do them sacrifice.

4. An ancient seat of sacred grass is plucked this morn, in the direction of this earth, in front of the days, wide it spreads beyond a supernal seat of happy ease for the gods and the mother infinite.

5. Widely expanding may they spring apart making themselves beautiful for us as wives for their lords; O divine doors, vast and all-pervading, be easy of approach to the gods.

6. Let night and day come gliding to us and queens of sacrifice, sit close together in their place of session, the two divine women, great and golden, holding a supreme glory of brilliant form,—

सद्यो जातो धर्मिणीन यज्ञमग्निर्देवानामभवत् पुरोगाः ।
अस्य हेतुः प्रदिश्यन्तस्य वाचि स्वाहाकृतं देविवरदत्तं देवाः ॥११॥

उपावसूत्र तस्या समञ्जान् देवानां पाथ ऋगुथा देवीषि ।
वनस्पतिः अग्निना देवी अग्निः स्वदत्तुं देव्यं मधुना घृतं ॥१०॥

य इमे आवापुष्विषवी जनित्री रुधिरिषदां भुवनानि विरवा ।
तमद्य हेतुर्निषिषती यजीमान् देवं त्वष्टारमिह यक्षि विद्वान् ॥९॥

आ नो यज्ञं भारती नृपमन्त्रिण्य मनुष्यविदहं वेतयन्ती ।
निषी देवीर्वाहिरेदं स्थानं सरस्वती स्वपसः सदनं ॥८॥

देव्या हेतुगता प्रथमा युवाया मिमाना यज्ञं मनुष्ये यजन्ते ।
प्रचोदयन्ता विदधन्तु काले प्राचीनं ज्योतिः प्रदिशन् ॥७॥

MANDALA TEN

7. The two divine priests of the call, also, the first and perfect in speech building the sacrifice of man that he may do worship, doers of the work impelling to the discoveries of knowledge, pointing by their direction to the ancient Light.

8. May Bharati come swiftly to our sacrifice, Ila awakening to knowledge here like a human thinker, and Saraswati, the three goddesses,—may they sit, perfect in their works, on this sacred seat of happy ease.

9. He who fashioned in their forms this earth and heaven, the Parents, and fashioned all the worlds, him today and here, O missioned priest of the call, do thou worship, strong for sacrifice, having the knowledge, even the divine maker of forms.

10. Revealing by thy self-power the goal of the gods, release towards it in the order of the Truth our offerings. Let the tree and the divine accomplisher of the work and the Fire take the taste of the offering with the sweetness and the light.

11. As soon as he was born Fire measured out the shape of the sacrifice and became the leader who goes in front of the gods. In the speech of this priest of the call which points out by its direction the Truth, may the gods partake of the oblation made *Swāhā*.

स इदंनिः कवचतमः कवचसंख्याः परत्यान्तरस्य तस्यः ।
अग्निः पात्रं गृह्णाती अग्निः सुरीनग्निनदंदात्रि तेषामग्नौ नः ॥५॥

वि यस्य ते जयसानन्त्याजर अक्षोभं वाताः परि सन्त्यज्यताः ।
आ रणवासी पुरुषयो न सत्त्वं विभं नशान् प्र क्षिपन् इष्टये ॥४॥

नं वो वि न इषदं देवमधस इन्दुं प्रीथन्तं प्रपन्नतमणिवम् ।
आत्मा वीर्यं न शीविषा विरचितं महिषतं न सरजन्तमश्वनः ॥३॥

अग्निर्हं नाम आदि दशपत्तमः स यो वना यूवते भस्मना दत्ता ।
अभिप्रमृता जुह्वा स्वध्वर इतो न प्रीथमानो यवसे वृषा ॥२॥

विभ इच्छिशोस्तद्व्यास्य वक्ष्यो न यो मातरावप्येति धातवे ।
अनया यदि जीजनदधा च न ववक्ष सखी महि इत्यं वरत् ॥१॥

सूक्त ११५

उपस्थितो वासिष्ठेयः

UPASTUTA VARSHTIHAVYA

SUKTA 115

1. Marvellous is the power to upbear of this young, this infant god, for he goes not to his two mothers to drink their milk, even though one without teats of plenty brought him to birth then as now, from the first he did his carrying, performing his mighty embassy.

2. Fire, verily, is established, a giver and mighty doer of works, he clings to the trees with his blazing tusks achieving the pilgrim-sacrifice with his besieging tongue of flame, he is like a snorting bull, master in his pasturage.

3. He is to you like a bird settled on a tree, like the divine moon-flow of the Soma plant, like a clamorous spreading ocean; he is as one who carries in his mouth of flame, exuberant in strength, mighty in the way of his works, rushing on his paths.

4. O ageless Fire, when thou rangest the spaces in thy will to burn, there are all around thee as if unsinking winds like joyful fighters having the command for the seeking they march towards the warrior of the triple world¹.

5. This is the Fire, friend of the seer, himself the greatest of seers, who delivers from the inner foe; may Fire guard the speakers of the word, Fire the illumined seers, may he give his protection to them and to us.

¹ or, Trita the warrior.

वसं न विजमहेसं गणोष वामं शिवमतिविषयम् ।
स रासते शिवो विदवधायसोऽनिरहेता गहेपतिः सुवीर्यम् ॥१॥

सूक्त १२२

विजमहे वासिष्ठः

इति त्वाने वृष्टिहेत्यस्य पुत्रा उपसृजतः शिवमोऽवोचत् ।
तद्वत् पाहि गणतश्च सुवीर्यं वधवधायसोऽनिरहेता गहेपतिः नम इत्य-
वर्षासो अनक्षत् ॥१॥

ऊर्ध्वं नपात् सहस्रावधिति लोपसृजतस्य वन्दते वृषा वाक् ।
त्वां स्तोत्राय त्वया सुवीरा द्राघाय आयुः प्रतदं दधानाः ॥८॥

एवाग्निमर्तः सह सुविमर्तः षडे सहस्रः सुवीर्यं न पृ सुविता श्रुतायवो वावो न सुवीर्यं सति मानुषान् ॥७॥

वाजिनमप्य सहस्रे सुविष्य त्वं वयना अन् जातवेदसे ।
अज्ञे विदो वृषता वदं सते सति महेतमप्य वन्दतेविष्यते ॥६॥

6. O high-born, thou art he who moves swiftly in the wake of the knower of all things born, the Fire forceful and most full of the plenitude and even in the waterless desert for him who is there and desires it and is full of greatness, winnest by the violence of thy bow that which is supreme.

7. This is the Fire who is lauded accompanied by mortal illumined seers, the Shining One,¹ strong and glad by men, they who are seekers of the Truth, and like well-established friends, like the heavens with their lights have power on human beings.

8. "O son of energy, O forceful One," so adores thee the mighty speech of Upastuta, thee let us laud, by thee may we be armed with the heroes, holding more and more an ever longer life.

9. Thus have extolled thee, O Fire, the sons of Vrish-tihavya, the Upastuta Rishis;² protect them and the illuminates who speak the word, rising on high they have attained with the cry of *Vashat*, *Vashat*, with the cry of obeisance.

CHITRAMAHA VASISHTHA

SUKTA 122

1. I voice the Shining One with its richly varied lights³, the fair and happy, the great in whom is nothing hostile; Fire, the priest of the call, the master of the house gives the healing forces that sustain the world, he gives us the hero-energy.

¹ or, the master of riches,

² or, sages, extolled;

³ or, greatnesses,

इषं कुहेत्सुदुष्टां विरवधायसं यज्ञप्रिये यजमानाय सुकतो ।
आमं धृतस्त्वेतिवञ्जनामि दोषाद्विदधुं परिपश्यन्सुकुपसे ॥६॥

त्वं दूतः प्रथमी वरेण्यः स द्वयमानो असूतय मत्स्व ।
त्वां मज्जयन् मरतो दाशुषो गृहे त्वां स्तोत्रेभिर्मूर्ध्नावो वि वरुषः ॥५॥

यस्तस्य कैर्त्तं प्रथमं पुरोहितं हविष्मन्तं दैवते सप्त वाजिनम् ।
शुषवन्तमस्मिन् धृतपूठमक्ष्णं पृणन्तं देवं पूणते सुवोधम् ॥४॥

सप्त धामाणि परिपश्यन्तर्था दाशदाशुषे सुकते मामहेत्स्व ।
सुवीरेण रयिणान्ते स्वार्थेवा यत्न आनदं समिधा तं जेष्व ॥३॥

जुषाणो आने प्रति दैवं स ववो विरवानि विद्वान् वयनाणि सुकतो ।
धृतनिनिमज्ज्यो गार्विमेरय तव देवा अजानयन्तं वतम् ॥२॥

2. O Fire, take pleasure in my word, let thy joy respond to it, for thou knowest all discoveries of knowledge, O strong will! Robed in light, put out a path for the Word, the gods have begotten all according to thy law of works.

3. Encompassing the seven planes, O immortal, giving to the giver, to the doer of good deeds, grow great;¹ O Fire, with riches full of hero-strength crowding on him, accept the man who has come to thee with the fuel.

4. The seven givers of the offering pray the lord of plenitudes, the supreme Ray of intuition, the vicar of the sacrifice, Fire, the Bull with the luminous back who hears our words, the god who on him who satisfies him with gifts bestows fullness of heroic might.

5. Thou art the first and supreme messenger, as such when thou art called be rapturous for immortality: thee the life-powers make resplendent in the house of the giver, thee with their lauds the flame-seers made to shine out wide.

6. In one to whom sacrifice is dear, for the giver of sacrifice, milking the force that is a good milch-cow, the force that founds all, O strong will, O Fire, thrice pouring light, illumining the Truths, circling round our house and our sacrifice thou puttest forth thy strength of will.

¹ or, exalt him;

अथा नपाज्जातवेदः सुधात्तिनिमन्दत्वं धीतिनिर्मुह्येन ।
ते देवः स दधुर्मूर्तिवपुसश्चोत्तया वामजातः ॥३॥

पाकवर्तः शैकवर्तः अर्जुनवर्तः चन्द्रवर्तः आनिता ।
कुशः सागरः विषद्वैपवर्तः पृथिवी रत्नः ॥१॥

अनन्त तव श्रवणं भवति भोजनं भवति विभज्यते ।
 ब्रह्मदेवता श्रवणं भवति भोजनं भवति विभज्यते ॥१॥

०४१ पुष्प

॥ ॐ नमो भगवते वासुदेवाय ॥

न त्वा वसिष्ठो अह्वित वाग्वित गूढानां अग्नौ विदध्वर्ष वैश्वसः ।
राघवस्यैव यजमानैर्ष आरय ययं पात स्वस्तिभिः सदा नः ॥१॥

नामस्तस्मा त्वंभो ह्यर्चिष ईषं कृण्वन्त अथान्त मर्निषाः ।
 वां देवा महेयाय त्वावर्षुर्विजयमानं निर्मजन्तो अथरे ॥१॥

MANDALA TEN

7. Thee, O Fire, making their messenger men have offered sacrifice in the outshining of this dawn; thee the gods have increased for their growing to greatness making bright the oblation of light in the pilgrim-sacrifice.

8. The Vasishthas called thee within them; full of plenitude, voicing the Fire, ordainers of works in the discoverings of knowledge; uphold the increasing of the riches in the doers of the sacrifice, do you ever guard us with all kinds of weal.

AGNI PAVAKA

SUKTA 140

1. O Fire, thy inspiration and thy growth and thy lights blaze in their greatness, O thou who shinest out with thy lustres; O great luminousness, O seer, thou foundest by thy strength for the giver a plenitude of utterance.

2. Purifying is thy flaming energy, bright is thy energy, indeficient is thy energy as thou ascendest with thy light—a son thou rangest and protectest the Parents and thou joinest together earth and heaven.

3. O son of energy, O knower of all things born, well-founded rejoice in our perfect utterances and our thinkings; in thee they have joined together impelling forces of many forms, richly varied in their prospering, born to charm and beauty.

त्वाम् जातवेदसं विवववारं गूणं विष्णु ।
अने देवा आ वह नः प्रियवतान् मूर्धोकाय प्रियवतान् ॥३॥

इमं यजामिदं ववा जुजुषाम् उपमाहि ।
मनसिस्त्वा समिधान देवामहे मूर्धोकाय देवामहे ॥२॥

समिद्धिचित्रे समिधये देवभ्यो देववाहेन ।
आदित्यं सूर्यवेद्युमिनं आ माहि मूर्धोकाय न आ माहि ॥१॥

सूक्त १५०

मूर्धोको वासिष्ठः

ऋतावानं माहिषं विववदशतमनिन सुन्नाय दधिरे गुरो जनाः ।
अृक्कणं सप्रयस्तसं त्वा गिरा देव्यं मानुषा युगा ॥६॥

इकनारिमवरस्य प्रवेतसं क्षयनं राधसो महः ।
रातिं वासस्य सुभगां महोमिषं देवांसि सानांसि राधिसं ॥५॥

इत्यथमानं प्रथमस्य जगुमिसरस्य रापो अमयं ।
स दशतस्य वृषा वि राजासि पूषासि सानांसि ऋतुम् ॥४॥

MANDALA TEN

4. O immortal Fire, ruling over creatures born, spread in us thy Riches; thou art master of¹ thy body of vision and thou satest thy conquering will.

5. A thinker, an arranger of sacrifice, a master of great achievement thou foundest a bounty of delight and a great and fortunate impulsion and conquering Riches.

6. Men have set in front this great Truth-possessing and all-seeing Fire for the bliss; thee who hast the ear that hears our words voice, wide-extended, one divine throughout the human generations.

MRILIKA VASISHTHA

SUKTA 150

1. Already kindled thou art kindled again for the gods, O carrier of the offering, come along with the sons of Aditi and with the Rudras and with the Shining Ones, come to us for grace.

2. Accepting this sacrifice, this word come to us, we who are mortals call thee, O high-kindled Fire, we call thee for grace.

3. Thee I voice with my thought, the knower of all things born, in whom are all desirable things, O Fire, bring to us the gods whose law of working is dear to us, dear to us for their grace.

¹ or, thou shinest out from

अनं नक्षत्रमजरमा सूर्यं रोदधो दिवि । वधज्यातिर्जनेभ्यः ॥४॥

अनं सूर्यं रोदधं भर पृथुं गोमन्तमहिबनम् । अङ्गिष्वं वनेया पणिम् ॥३॥

यथा गा आकारामहे सेनयानं तवोत्था । तां नो हिंस्रं भवन्त्ये ॥२॥

अग्निं हिंस्रं नो धियः सत्तिमाशुमिवाविष्णु । तेन जेष्म धनं धनम् ॥१॥

शुक्ल ४५६

केतुराश्वयः

अग्निं वसिष्ठो देवते पुरोहितो मूर्ध्नि काय पुरोहितः ॥५॥
अग्निं रोषं भरद्वाजं गविष्ठं प्रावशः कण्वं असदस्युमादेव ।

अग्निं महो धनसालावहं हवि मूर्ध्नि कं धनसालये ॥४॥
अग्निं देवो देवानामभवत् पुरोहितोऽग्निं मनुष्या ऋषयः समीधरे ।

MANDALA TEN

4. Fire, the god, became the vicar priest of the gods, Fire the human Rishis have kindled, Fire I call in the conquest of the riches of the vast, gracious for the conquest of the riches.

5. Fire protected Atri and Bharadwaja and Gavisthira, protected for us Kanwa and Trasadasyu in the battle, Fire Vasishtha the vicar priest calls, the vicar priest calls him for grace.

KETU AGNEYA

SUKTA 156

1. May our thoughts speed the Fire on his way like a swift galloper in the battles, by him may we conquer every kind of wealth.

2. The army by which we may make ours the Ray-Cows under thy guard, that army send to us¹ for the getting of plenty.

3. Bring to us, O Fire, a stable wealth of the Ray-Cows and the horses of power, reveal heaven, turn away from us the evil Trafficker.

4. O Fire, make to ascend the ageless traveller-star, the sun in heaven upholding the Light for me.

¹ or, speed for us

यो अस्म्य पादो रजसः शुक्रो अग्निरजायत । स नः पर्वदति द्विषः ॥५॥

यो विजगाम विपश्यति भवना सं व पश्यति । स नः पर्वदति द्विषः ॥४॥

यो रक्षांसि निजार्वात वृषा शुक्रैश्च शोचिषा । स नः पर्वदति द्विषः ॥३॥

यः परस्याः परावतस्त्रिरो भवतिरोचते । स नः पर्वदति द्विषः ॥२॥

शान्त्ये वाचमीर्य वृषमाय क्षितीनाम् । स नः पर्वदति द्विषः ॥१॥

सुक्ते १८७

वरस आयेयः

आने केविविशामसि प्रेष्ठः श्रेष्ठ उपस्थसत् । गोधा स्तोत्रे यो दधत् ॥५॥

MANDALA TEN

5. O Fire, thou art the ray of intuition in creatures, most dear, most glorious, seated in the centre.¹ Awake, founding his expansion who lauds thee.

VATSA AGNEYA

SUKTA 187

1. Send forth the word to the Fire, the bull of the worlds,² may he carry us through beyond the hostile forces.

2. He who shines beyond the desert across the supreme Beyond, may he carry us through beyond the hostile forces.

3. He who destroys the Rakshasas, the bull with the brilliant light, may he carry us through beyond the hostile forces.

4. He who looks upon all the worlds and sees them wholly, may he carry us through beyond the hostile forces.

5. Fire who is born brilliant on the further shore of this world, may he carry us through beyond the hostile forces.

¹ or, in the lap of the mother.

² or, of the peoples,

समानमसत्त्वं वो मनो यथा वः सुसहोसति ॥४॥
समानो व आकूतिः समाना हृदयानि वः ।

समानं मन्त्रमसि मन्त्रये वः समानेन वो हविषा जुहोमि ॥३॥
समानो मन्त्रः समितिः समानो समानं मनः सह विचक्षेवाम् ।

देवा आगं यथा पूर्वं संजानाना उपासते ॥२॥
सं गच्छेद्वं सं वदद्वं सं वो मर्तांसि जानताम् ।

संसमिष्टुर्वसे वैष्वानरे विद्वान्मय्य आ ।
इच्छेत्पदे संमिष्टुर्वसे स नो वसुन्मा भर ॥१॥

सूक्त १९१

संवत्सर आह्वितः

MANDALA TEN

SAMVANANA ANGIRASA

SUKTA 191

1. O Fire, O strong one, as master thou unitest us with all things and art kindled high in the seat of revelation; do thou bring to us the Riches.

2. Join together, speak one word, let your minds arrive at one knowledge even as the ancient gods arriving at one knowledge partake each of his own portion.

3. Common Mantra have all these, a common gathering to union, one mind common to all, they are together in one knowledge; pronounce for you a common Mantra, I do sacrifice for you with a common offering.

4. One and common be your aspiration, united your hearts, common to you be your mind,—so that close companionship may be yours.

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